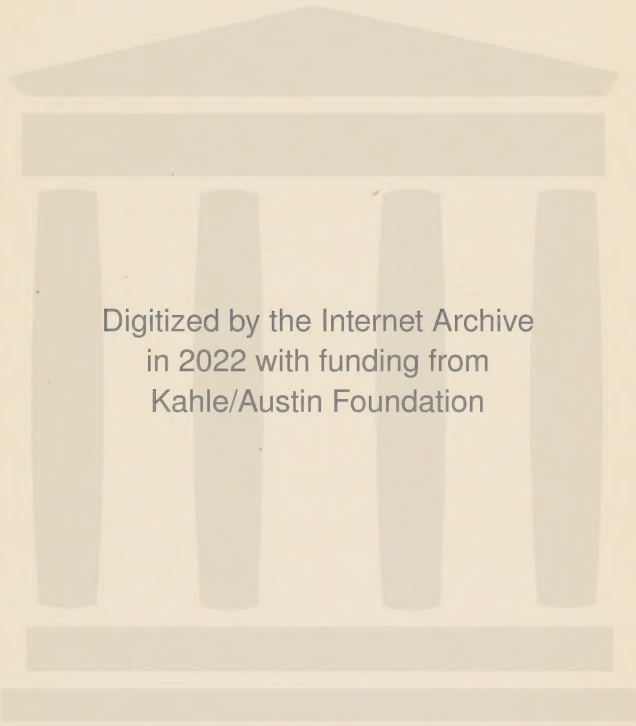


Loyalty

WILLIAM ARMSTRONG FAIRBURN



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LOYALTY

An Ideal
A Philosophy
A Religion

WILLIAM ARMSTRONG FAIRBURN

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To My Wife
Louise Ramsay Fairburn

INTRODUCTION

THIS is a most unsatisfactory book, written under difficult conditions at intervals covering a period of twelve years. It was commenced on the eve of the Great War (1913-1914) and partially printed during the war, when every human thinking being was asking "Why?" and "To what end?" and continued in preparation over the equally tragic and spirit-challenging years of 1919 and 1920.

An attempt has been made during the past year to complete the present volume up to and including the chapters on Universal Loyalty, and this after about three-quarters of the matter had been printed and stored for seven years. The author now feels that he can wait no longer for the leisure to present his work in better shape, but must put this book in the hands of his friends before the printed part in storage has deteriorated physically and some of the current matter referred to has passed out of the public mind.

None of the original text has been changed, but the work has been brought to date. Events of 1918-1919 and 1925-1926 are referred to as occurring at the time of writing without changing the statements made during earlier years.

The present volume completes, up to a certain point, a general subject covered by writings of

1913 to 1919, and it is hoped that before many years have passed all the other matter written on the subject will be completed, grouped and incorporated into a second volume, which, like the present one, may be considered as complete in itself.

The Eighth Part on National Loyalty, originally written in 1916-1918, has been materially elaborated with historical illustrations of disloyalty of states and peoples, added to the original text during the spring of the current year; this chapter is unusually long and its termination was not due to exhaustion of that specific phase of the subject, but to time, space, and general balance. Part of the fourth chapter of Universal Loyalty was added in the winter of 1925-1926, to include Fascism, etc., and all of the original galley-proof of the last one hundred and fifty pages, or so, has been subject to inserts and additions, but to no elimination in preparing for final printing. Part of National and Universal Loyalty was written before the war, much was written during the war; sections were written during the period of peace conferences and the early days of post-war readjustment.

Several months after the first draft of ten chapters of this book was written, the author had the pleasure of reading *The Philosophy of Loyalty*, by Josiah Royce, 1914 edition (Macmillan). This most excellent work has been quoted in paragraphs inserted in the text as prepared for printing during 1917.

There is nothing new in this book, except possibly its emphasis, arrangement, and plan of presentation. No new philosophy, or new religion, is sug-

gested; no creed or dogma of belief; simply a discussion of basic truth—a portrayal of a practical and human embodiment of a spiritual ideal.

It is difficult for a business man, actively engaged in a strenuous and highly competitive field, to make time and opportunity and create the proper mental attitude to write a philosophical work of this nature. For hurried work, produced under pressure and under great restrictions, the writer asks the forbearance of his friends, being fully aware of all this book's shortcomings; it is for the spirit and thought that he has endeavored to express that he makes his plea.

WILLIAM A. FAIRBURN.

Morristown, New Jersey,
October 12, 1926.

I.

THE WORD

THE word "loyalty" is a comparatively modern one. It first came into use in the early part of the fifteenth century in the sense of fidelity to one's oath of service. It was derived from the Latin word meaning *law* and denoted faithfulness to law or lawful government. When first used in feudal days, the word referred to a *legalis homo*, one who had full legal rights and who maintained faithful allegiance to his feudal lord, thoroughly understanding his obligation and the demands upon him by reason of his oath. A loyal or lawful man was considered as opposed to an *exlex utlegatus*, or outlaw, i. e., a man who stood outside the pale of the law.

In the sixteenth century the word began to be used in a broader sense. It expressed the quality of being true to one to whom fidelity was due; constant allegiance; faithfulness, and careful observance of all duty and obligation. Gradually the word assumed moral virtues and it has by evolution and the additional meanings that have been worked into it from time to time, grown and expanded so that in its modern sense it refers not only to fealty, homage, allegiance, faithfulness and fidelity, but also to devotion, earnest attachment, unwavering constancy, reverential regard, stanch trustworthiness, absolute reliability and trueness. Its field and scope have progressed beyond the confines of the law of man

and merged into the greater and illimitable realm of the spirit, of humanity and the universal.

To be *loyal* is to be faithful to a trust; to substantially express trustworthiness by action; to prove worthy of confidence and responsibility; to be true to plighted faith; to courageously perform one's duty, and whole-heartedly express one's love. The word *loyalty* has grown beyond definition, so much so that there is no word in the English language today that can take its place. Every definition of the word must, of necessity, be connotative, for loyalty is impregnated with spirit that defies the limitations of description. To "define" is to make definite, to prescribe boundaries and to establish limits; loyalty is as far above the confines of definition as is spirit. The usual synonyms for loyalty are allegiance, fidelity or fealty, trustworthiness and devotion. A brief analysis will show the inadequacy of any of these words to measure up to the spirit of loyalty.

Loyalty demands allegiance and *more*. Allegiance expresses the relation of a subject to his master, fidelity to one's king, state, government or superior. It may be accompanied by devotion, but it is expressed in a channel where obedience, service and respect are due; it is the fulfilment of an obligation that is owed. Loyalty goes further than obligation, with that earnest enthusiasm and efficacious virtue peculiar to volitional acts of perfect freedom.

Fidelity is but one aspect of loyalty, for loyalty expresses far more than mere faithfulness and careful observance of duty. It is more than strict, undeviating service or rigorous discipline in the interests of another. It is an attribute of a free man, a decisive choice and the acceptance of a cause

freely assumed without compunction, obligation or the dictates of arbitrary external power. It has been well said that the fidelity or faithfulness of a dog to his master is a pathetic hint of loyalty, "a fragment of the disposition that, in human beings, expresses itself in the full reasonableness of loyal life."

Fealty implies fidelity in allegiance; it expresses an obligation to be faithful to one's superior, but it lacks the complete freedom of loyalty. Homage is likewise an attribute of a faithful vassal; it is mental obeisance, dutiful or deferential acknowledgment of a superior, but may be expanded to the recognition of mental and moral excellence. One may pay respectful and deferential homage to virtue or learning, but homage demands that one's allegiance or fealty be expressed to power or merit in some form or other, whether representative of social, intellectual or moral superiority. Homage may be indicated by subservience to the worldly powerful or with a laudable, chivalrous spirit to moral or mental excellence. Loyalty, however, is a virtue that is beyond class, caste or degree; it may be expressed to the weak, humble and poor, as well as to the strong, rich and powerful; to the ignorant and to the learned; to the fallen and defeated, as well as to the conqueror; to the sinner and to the saint.

Trustworthiness signifies that one is justly deserving of confidence, that one is reliable and worthy of trust. It indicates the quality of assurance that one could with impunity place upon another's integrity; it denotes that one merits reliance and dependence. But loyalty is far broader in its scope and greater in its meaning than trustworthiness. Even inanimate things made by the hands of man and given thereby

a sort of mechanical life, such as a watch, may be trustworthy; so the word but ill expresses the voluntary, human and vital nature of the spirit of loyalty.

Devotion is not necessarily loyalty. The word denotes only one phase of a far greater virtue. A man may be devoted to the pursuit of pleasure, but that would not make him loyal. A zealous, devout religionist, habitually expressing his innermost feelings in worship, does not necessarily make a man loyal to his God and his fellow man. One may be pious with a sort of reverential faith and still not be loyal and true to the higher Cosmic Law. Loyalty is thorough consecration to an eminently worthy cause; it is the absorption of one's aims and of oneself into some large and noble thing, greater and more worthy than self.

"Loyalty," said Royce, "is the will to believe in something eternal and to express that belief in the practical life of a human being." It is the practical and thorough-going, devoted love of an individual for a worthy, unselfish cause; it is preëminently social and is the *only* cure for the existing warfare between the individual and the collective will—a warfare which no civilization and no moral cultivation without loyalty can ever end.

"Loyalty," writes L. P. Jacks, a disciple of Royce, "is not merely a philosophical conception, but a spirit, a temper and a power. It is the secret of human fellowship and gives driving force to human ideals; when loyalty is absent, ideals are barren."

Rectitude is a blossom of the tree of loyalty. The unwritten Japanese code of Bushido suggests that it is the power of deciding upon a certain course of conduct in accordance with one's highest reason; to

show courage and unwavering purpose in the prosecution of the ideal, to do when it is right to do, and even to die if honor demands it. Rectitude is the bone that gives firmness and stature. As without bones the head cannot rest on the top of the spine, nor hands move nor feet stand, so without rectitude neither talent nor learning, nor worldly power nor actions of supposed benevolence can make a loyal Samurai out of a human frame. Rectitude is the strength of rightness and correctness; it has the sinews of reliability and integrity. Mencius believed that benevolence (love) is the actuating spirit in the mind of a superior or loyal man, and rectitude (uprightness), his path.

The spirit of Japan, as expressed in its literature of every known period, has two predominating characteristics—loyalty and love of nature. The only indigenous religion of Japan is Shintoism, which means “the way of the gods.” This religion has neither founder nor dogma, neither creed nor system; but from the first, sincerity of heart and moral cleanliness were demanded. In the early rituals we find the phrase *Akaki, Kiyoki Kokoro*, meaning “pure and clean heart,” and this attribute of a clear, unsullied conscience, with singleness of purpose and honorable unselfishness, was used to express the spirit of loyalty long before our modern word was coined.

Shintoism is often named the religion of loyalty. Although originally a form of nature worship, it exercises an influence in the religious life of the Yamato race no less powerful than Confucianism with its learning and complete system of ethics, and Buddhism with its elaborate doctrines, teachings and ritual.

Chugi, the spirit of loyalty, entered early into the faith of the Japanese. It is the *alpha* and *omega* of Bushido, the way of the Samurai, and has, through the ages of record and tradition, been considered the highest and greatest of all virtues. The words *chu* and *ko*, meaning "loyalty" and "filial piety," are usually associated in the moral codes of Japan, and are designated as the two cardinal virtues; they are combined in the loyalty of Shintoism, which demands reverence for one's ancestors and for the living, deified emperor.

The positive and unparalleled virtue of loyalty naturally finds in disloyalty its opposite and negative characteristics. To be disloyal is to be either actively or passively untrue. The passive, disloyal man is the unfaithful, unreliable, moral weakling, lacking in manly spirit and courage; with no deep-rooted convictions of his own, he is the colorless, spineless drifter with the strongest external current.

Dante, in his *Divina Commedia*, expresses his bitterest scorn for those "sorry souls who lived without infamy and without renown, displeasing alike to God and to His enemies," the lethargic, the lukewarm, those without definite beliefs, those who endeavored to carry water on both shoulders, and all those members of human society who are loyal to nothing. The passive abstainers and persistent, colorless absentees from the godly shrine of loyalty are spineless and void of the virile virtue of manhood—they are incomplete, impotent men.

John, in the Book of Revelation, refers to those vapid, inanimate creatures, destitute of normal humanity and the spirit of loyalty; he proclaims that an angel said of such, "I know by thy works (if works they be) that thou art neither cold nor hot; I would thou wert either cold or hot, but because

thou art lukewarm and neither cold nor hot, I spue thee out of my mouth."

The Mohammedans connect their Paradise with earth by an imaginary bridge, not so wide as a spider's thread. No one can loiter on the way. They affirm that one must believe in God (loyalty) or not believe in Him (disloyalty), but those who attempt to cross the delicate bridge, Al Sirat, laden with sin or with the dross of the world weighing down the spirit, fall precipitously into the abyss below. There is no Al Araf, or great limbo, between Paradise and hell for the *half* good. In a world of purpose, reason and movement there can be no realm of oblivion and no abode for insipid nothingness. There is no mean between loyalty and disloyalty. "He who is not for me is against me." He who is not battling up-stream against the current, is assuredly drifting down-stream; for the current or tide moves with it all who remain either passively inactive, or who endeavor to move transversely under the hallucination that by so doing they will go neither up-stream nor down.

A man may be disloyal, due to mental lethargy, apathy or stolidity. Another may be disloyal because of selfishness and the worship of the ego; to gain a bauble he sacrifices his soul. From the disloyalty prompted by self-love to the disloyalty of actual treason and deliberate, perfidious treachery is only a step. To betray a trust by passive non-conformity to the demands of duty, or to love one's materialistic self more than honor, creates a condition of moral anarchy and inner chaos that readily facilitates gravitation to acts of deliberate and aggressive falseness. Disloyalty causes immeasurable human suffering among innocent victims, but the reaction inevitably drives those responsible for

the violation of Cosmic Law to the very depths of despair.

As the brightest peak of the mythical heaven of beauty, peace and sunshine should be the abode of the loyal, so would the innermost circle of the darkest and most fiendish hell be set apart to receive the deliberately traitorous and disloyal.

Dante, in his great poem, places in his deepest hell, where ignominy is added to pain and the torments are of a terrible and loathsome nature, the sinners of malice, the malevolently disloyal; those who practiced fraud and treachery in life for selfish gain, and those who had venomous enmity in their hearts toward their fellows.

Satan himself, according to the Talmud, is a disloyal archangel who was cast out of heaven because of his rebellion against God. In legendary lore, Satan is pictured as a hideous creature, a man with horns, tail and claws; Milton, however, describes him as a proud, selfish, ambitious monarch that is daring, commanding and beautiful to mortal eyes. Satan declares his opposition to the spirit of loyalty and affirms that "'tis better to reign in hell than serve in heaven." The very word "Satan" means "enemy," and the mythical devil is the personification of disloyalty to both God and man. Johan Wier (1564) makes Beelzebub the sovereign of hell, and Satan the leader of the opposition. Milton describes Beelzebub, which means "Prince of the Devils," as second in power to Satan. One thing is certain—Satan could not be loyal to God, he cannot be loyal to man, so he could never be expected to be loyal to devils. He stands for moral anarchy.

In *Paradise Lost* we read of the many degrees of loyalty. Abbadona was drawn, through weakness, into the rebellion of Satan, and in hell he constantly

bewailed his error and reproved Satan for his pride and faithlessness. Abdiel, the faithful seraph, withstanding all the wiles, promises and lies of Satan, who urged him to revolt, remained loyal to his God.

“Abdiel, faithful found
Among the faithless; faithful only he
Among innumerable false; unmoved,
Unshaken, unseduced, untterrified
His loyalty he kept, his love, his zeal.”

Klopstock, in “The Messiah,” writes of the moral chaos and instability of hell, a mythical domain absolutely void of the spirit of loyalty. He pictures Adramelech as even surpassing Satan in malice and guile, ambition and mischief; he hates everyone, including Satan, of whose rank he is jealous and whom he hopes to overthrow, that by putting an end to his servitude he might become a monarch himself.

There is practically no available literature on the subject of loyalty, and the writer knows of only one author who has been so impressed with the importance of this virtue that he has given it the prime consideration that it deserves. The late Professor Josiah Royce of Harvard lectured and has written on the *Philosophy of Loyalty*, and the world owes him much for his broad and inspiring presentation of this virtue of virtues.

As the word is modern, it is not to be found in the writings of the ancients, early Christian or medieval authorities, although the spirit of loyalty has existed in the relations of man to man, and of man to his God and the Ideal, since time immemorial. Individuality is necessary to produce great men and great peoples, but it must be individuality leavened with social purpose, elevated to a spiritual plane by loyalty, and made productive by service.

II.

THE SPIRIT

VIRTUE is the quality of moral excellence expressed in action. It is more than goodness, for goodness expresses some human and kindly moral attribute, opposed to evil; but from its derivation, virtue means strength and courage, the attributes of a real man, and thus is opposed to moral weakness, imperfection and deformity, degrading habits or appetites, and all forms of unethical and unmanly conduct.

The word *moral* primarily refers to *custom* or *manner*, and has been used in dealing with questions of assumed right and wrong, experience being considered more potent in rendering judgment than any indwelling sense of man. Morality lends itself to codes, rules and creeds, whose sentiments or judgments are the product of time, place and human majorities. Morality varies in its demands among different peoples and as peoples progress. Moreover, its dogmas are cast off as the serpent sheds its skin; the integument once attractively bright gradually becomes useless and lifeless, and is discarded for a new and more attractive vesture; but the real inner creature lives and survives the change. Morality is a bridge but not a goal.

The word *ethical* refers more particularly to conduct on a higher plane; it deals with motives, feelings and character, as well as action. It has been formulated into a more universal system, and ethics

has been classified as a science of moral duty or of the ideal human character. *Morality* deals with a code based upon the discriminating power or variable moods of authorities and majorities. *Ethics*, in its broadest cultural sense, demands not only the knowledge and practice, but also the love of the right.

A virtuous man is an ethical man; he has moral excellence, the strength of rightly directed manhood and therefore rectitude, which is uprightness, integrity and adherence to right principles. No man can be loyal, therefore, unless he is moral in the broadest sense; ethical, with not only a fine sense of what is right, but the character to adhere to it; he must be infused with the principles of rectitude, and made virile by that attribute of true manhood, that force or active, potent state which includes all the other most worthy characteristics, and which is known as *virtue*.

To be *moral* is to live in harmony with the letter of the law, secular and ecclesiastical; to be *ethical* demands compliance with the essential requirements of a higher mental, as well as moral code; to be truly *virtuous* one must be moral and ethical, but in addition, must be actuated by a spiritual power and express in daily life the loyal attributes of true and ideal manhood. Virtue is strength. Christ, after performing what the world has been pleased to designate a miracle, remarked that "Virtue has gone out of me." Work is always performed by the expenditure of power and virility, but while life lasts, the power of re-creation keeps the well of human moral strength from running dry.

There are some purely physical qualities necessary for man's completeness, others that declare for

mental supremacy, and still others that, by their very nature, suggest the predominance of soul—spirit and ideals. Virtue unites man with God. It dwells not in the tongue or pen, but in the heart and soul. It consists in action; cares naught for reward; is in harmony and naturally coherent, and mutually dependent or related with all branches and phases of itself. It is the only standard of true nobility and the home of real freedom. Emerson said, "Virtue is the adherence in action to the nature of things, and the nature of things makes it prevalent. It consists in a perpetual substitution of being for seeming." The ancients called beauty the flowering of virtue, and Pater well said that all beauty is, in the long run, only fineness of truth.

Virtues are many, but they all blend and merge into one another like the colors of the spectrum, and combined, they make one. There is, in reality, one God, one spirit, one goodness and one virtue. Virtue is truth and light; and lack of it is not any positive force of evil, such as Zoroaster taught, but merely the absence of virtue and spirit. Darkness is not a gloomy, deadening substance that permeates space, but merely the aching void of despair which light has left. Sin and vice are analogous to darkness.

Virtue, truth and nature—or the great Cosmos of all existence—are the same; they make for entity and unity, and are actuated by an indwelling common spirit or principle. Virtue has been well called a "cohesive power," and vice, being diametrically opposite, is a disintegrating power which makes for chaos and anarchy.

Loyalty is an unquestioned virtue, and the spirit breathes through it that vital life-principle which

animates and controls the most exalted ideal. It is expressed by vision and action, by service, by love and by allegiance to the worthy ideal. Marvin has said, "With the reason one may discover duty; with the will he may force himself into external obedience to its requirements; but only with the heart (the soul) can he so love *I ought* as to change it into *I desire*."

Carlyle has said that "Work is man's true majesty." True work is service and the world belongs to those who serve it well. Duty is service performed from a sense of obligation; it may be specific or quite general—the less the particular influencing reason or the less specific the moral suasion, the more the motive of obligation assumes the glow of the ideal.

We speak much in these so-called democratic times of the inalienable rights of man; the one right that predominates and dwarfs all others is "the sublime right of doing one's duty." To seek to discover one's highest duty is a far more worthy and noble quest than the search for the Golden Fleece; it is the Knightly quest for the Holy Grail, the chalice of Christ. To perceive and know one's duty in life and then to enthusiastically perform it in a spirit of devotion, is an attribute of the God in man. Man grows as he hearkens to the voice of duty; and he ascends heavenward on superimposed mounds of achievement. "Better than immortality, is duty well performed in the face of every allurements. Live a loyal and true life today and thou hast truly lived."

Duty is not true to its highest nature when the reward eclipses the pleasure of service. To neglect one's duty is to break a thread in the loom of life.

To do one's duty well is to win the power, and, moreover, the desire to perform another, and perhaps greater, duty. An ancient philosopher has said that the standard to which all duties must measure is "that which when done can reasonably be defended." Right action is only possible for reasoning, loyal beings. Wordsworth based his *Ode to Duty* on an ancient Stoic text—"Do Today Thy Nearest Duty."

"Stern daughter of the voice of God!
 O Duty! if that name thou love
 Who art a light to guide, a rod
 To check the erring, and approve:
 Thou who art victory and law
 When empty terrors overawe:
 From vain temptations dost set free;
 And calm'st the weary strife of frail humanity!

* * * * *

"To humble functions, awful Power!
 I call thee: I myself commend
 Unto thy guidance from this hour;
 O let my weakness have an end!
 Give unto me, made lowly, wise,
 The spirit of self-sacrifice;
 The confidence of reason give;
 And in the light of truth, thy Bondman let me live!"

The four cardinal virtues of the ancients were justice, courage, moderation and prudence; to these, theologians of the church have added "the holy virtues" of faith, hope and love. These seven prime virtues are all attributes of the supreme virtue—the spirit of loyalty. The church has also decreed that there are seven deadly sins—pride, wrath, envy, lust, gluttony, avarice and sloth. These are all characteristics of disloyalty and there can be no

loyalty where any of these passive or aggressively negative vices exist.

Loyalty is the essence and the consummation of all virtues. They all merge into one of infinite truth and goodness; that one is *loyalty*, considered in its broadest and deepest sense. Royce proclaims loyalty as "the heart of all the virtues, the central duty among all duties." He also refers to it as the central spirit of the moral and reasoning life of man, and says that "in loyalty, when loyalty is properly defined, is the fulfilment of the whole moral law." Loyalty is the expression of moral life, spiritual health and well being, while disloyalty is moral suicide and spiritual death.

III.

THE IDEAL

IN an undeveloped world, all virtue expressed by man mirrors the sublime Godhead. Virtue is spiritual power, the reflected glory and perfection of God. That which is perfect is complete, sound, absolutely pure and faultless. The goal of a self-perfecting man, evolving and progressing toward an archetypal idea, in harmony with his higher nature or inner spiritual appetency, is completeness or human totality—fulfilment according to the aspirations of his real self.

An *idea* is a mental conception, an embodiment of the essence of something. It literally means to mentally see, to have portrayed to one's conscious self a mental picture, a mental impression or thought. An *ideal* is a standard of perfection, beauty or excellence; a mental picture that represents completeness and the highest perfection of attainment. A worthy ideal is always far away, a perfected picture to aspire to. He who realizes his highest ideal has aimed low and sought to attain as a goal, a mere foot-hill rather than the glorious summit of the mountain.

The ideal is truth for its own sake; for humanity, not for man; for the diffusing of an invigorating principle, not the promulgation of mentally enslaving dogma. Truth makes one free, it can never enfeeble the mind and soul; *ideas* may be chains of

serfdom, *ideals* are free angels of hope in the realm of spirit.

An ideal is not an impractical, abstract, unknowable thing. It is not only a belief, but a living force; it is the great creative power behind worthy action. Its operation in human life can be likened to a sort of power plug to which man endeavors to connect his inner or spiritual self; if the connection could be made absolute and the current turned on full, man would be perfect.

Lippmann has truly said, "An ideal suspended in a vacuum is ineffective; it must point a dynamic current. Only then does it gather power, only then does it enter into life." No man can dream himself into power, wish himself into character, or hypnotize himself into wisdom; such qualities are the result of effort, and of that faith which is determined to connect one's life with the divine. There is within every man an instinctive craving for something better and nobler than the grossness of material earth. No man was ever born base and ignoble; the ardent desire and longing to realize his birth-right is aspiration, and the mentally-imaged picture inherent in all humanity is the ideal. The power within one urging one toward the ideal is loyalty, and loyalty is not a prayer, a thought, or a hope; it is power, purpose and action—energy, vision and performance. Loyalty has sublime faith, but it glories in achievement; it is expressive idealism—not selfish, but social.

The strong men of the world are loyal men; they draw their strength from spiritual power, through their contact of faith with high ideals. They do not depend upon the world, with its crowd opinions and "mob ethics," for strength to blaze new truths, but

they rely upon their own inner souls, which they strive to keep at oneness with God. The lion heart is the loyal heart, the heart of faith in touch and in harmony with the ideal.

Herder once compared the religions of mankind to the strings of the harp, each giving forth its peculiar, distinctive note, and the harmonious blending of the individual notes producing a symphonic result. Each of the seven great sages of Ancient Greece gave to the world a particular message, an individual note; and the harmonious blending of their notes still vibrates true across twenty-five centuries of time, bringing their messages of wisdom to the pilgrims of this day, whose quest is still that of truth and soul-satisfaction. Chilo (about 590 B. C.) admonished mankind to "consider the end," to keep the star in the mind's eye and, in journeying toward it, consider the goal and not the trials of the journey. Periander (665-585 B. C.) taught that "nothing is impossible to industry." Patience and perseverance will overcome mountains; enthusiastic effort, with purpose and loyalty to the ideal, will win in the battle of life. Pittacos (652-569 B. C.) said, "Know thy opportunity," seize time by the forelock, be receptive to the vision. The great message of Solon (638-558 B. C.), the lawgiver, was, "Know thyself"; get in harmony with the divine powers and completely utilize thy innate forces. Bias (about 570 B. C.) has been considered the pessimist of the sages, because he continually said, "Most men are bad," but he also said that the good is within man, but he will neither recognize nor heed it. He considered the soul and mind of man the only real substance of humanity, and loyalty to it, man's highest satisfaction. Cleobulos (about 580

B. C.) advocated moderation. His motto was "Avoid extremes;" he was the foe of fanaticism, as well as of vice, and urged sanity, reasonable temperance and the "golden mean" in all things. Thales (636-546 B. C.) believed that "Security is the forerunner of ruin;" that contentment, satisfaction and confidence in what one has done or attained, result in a slackening of the strings and carelessness on the part of the moral guards. No loyal man will be deceived by suretyship; he must needs be alert, watchful, ready to strike and ready to defend. The music of wisdom from the seven sages of ancient Greece has as its distinctive motif *the spirit of loyalty—the thorough-going devotion to the ideal*. This is the religion of loyalty beyond the limitations of time, space and matter.

The poet speaks of the loyal and truly religious men as those

"Who carry music in their hearts
Thro' dusty lane and wrangling mart
Plying their daily tasks with busier feet,
Because their inner souls a holier strain repeat."

No man in the world can perform his duty, can render acceptable service or enjoy that peace which the heart yearns for, unless he is loyal to the ideal. Marvin has said, "There can be no true peace for thee apart from the honest and daily discharge of those obligations, great or small, which come into thy life from the Creator and which, rightly viewed, are angels of divine discipline." The most prosaic daily pursuits of life are transformed by the transcendent conceptions of life which forever emanate from the ideal, and, in harmony with the higher law,

permeate our sensual life with the grandeur of spiritual reality.

Life is as mean or as fine as the individual makes it. A humble action, faithfully performed, will ever merit and receive, in reaction, its just due; but the frenzied plaudits of the multitude over the spectacular act, heralded by the trumpet's blare, do not carry with them any passport to heaven. Man judges the action, God the motive and the actuating spirit. Man measures by finite standards with a material scale of comparison—God considers the extent of nature's endowment, the quality of individual aptitudes, the earnestness of soul, and the loyalty of the human heart. A good archer is not known by his arrows, *but by his aim*. To aim is to direct with intent toward some definite object; it demands vision, direction and purpose. To aim high is not sufficient; the target must be kept in view, even if it is a distant high point—a star in a far-away sky. There must be a mental vision of the ideal, for he who cannot in his mind's eye see beauty concealed in a rough block of marble, can never bring it out with mallet and chisel.

A life of purpose cannot degenerate into a life of disloyal and senseless protest. If the setting be humble, the back may be shaped to the burden and the means at hand faithfully employed; but with the religious performance of one's duty expressed in the spirit of devoted service, the inner man must have faith in the significance of his life and "look up clear." No man is fit for a higher plane of endeavor unless he has substantially demonstrated his faithfulness in the lower; moreover, no man is worthy of greater responsibilities in the work of the world who is void of ideals which would inspire him

with confidence, clear his inner conception of relative values and transform his life. Not to advance in this life of unceasing motion is to recede. "The spirit that does not soar is content to grovel," to crawl downward, and ultimately take delight in that which is sensual and base.

Every man is occasionally what he should be perpetually. The beauty of effort of the idealist lies in the persistent holding up of a life to the great heights of its spasmodic achievement; it is the dogged and purposeful steering of a life to the desired haven of praiseworthy attainment. "No wind can do him good," says an old proverb, "who steers for no port." The ideal gives the mariner, afloat on life's seas, an inviting port toward which to steer; it furnishes a reason and a motive to life; it creates a meritorious desire, which stimulates a worthy power within, to attain. "Aim at something noble," said Mill. "Make your system such that a great man may be formed by it, and there will grow a manhood in little men of which you do not dream." A clear definition of a worthy goal, with constancy of purpose in the determination to realize it, will make for a success that will satisfy the soul, and time make mellow and fruitful.

In the *Divina Commedia*, Dante (1265-1321) portrays the ideal in the person of Beatrice. In his wanderings through hell, after he has been dragged through the River Lethe (Purgatory), Dante meets the glorious Beatrice. He tells us that he saw the lady directing her wonderful eyes toward him, across the stream. Although veils did not allow her to appear distinctly, she was as one who speaks and yet keeps back the warmest words. "As I looked at her the angels sang, and the ice that was bound

tight about my heart melted with my emotion." She spoke, and Dante heard that fault and grief (cause and effect) were of one measure; that the great wheels of the universe direct every seed to some end, according to its nature "to the degree that the stars are its companions," as the seed proves loyal to the ideal. Beatrice presented Dante to "the four beautiful ones" (cardinal virtues) who said, "Here we are nymphs and in heaven we are stars." And Beatrice is told by them to turn her holy eyes "upon the loyal one who, to see thee, has taken so many steps;" then she was asked, "Of thy grace do us the favor that thou unveil to him thy mouth, so that he may discern thy second beauty (wisdom) which thou dost conceal." Beatrice led Dante to the supreme heaven, or Empyrean—the seat of the Godhead—and for one moment there is granted to him the intuitive vision of the Deity, and the comprehension of all mysteries, and his will is wholly blended into that of the universal God.

The aspirations of the human heart are thus pictured by the poet—the journey in search of the ideal, and the joy of the attainment, which brought him for a fleeting moment into oneness with God. This is the reward of the truly loyal. Dante symbolizes the spirit of loyalty in the world; Beatrice is his guiding star, his peculiarly distinctive vision, his ideal, and, in the spiritual attainment of his most worthy purpose, he becomes as God.

In Greek mythology, we read of Orpheus, whose wife, Eurydice, died, and, being taken below to Hades, the regions of the dead, he, laden with grief, determined to search for her in the forbidden realm of Pluto. Orpheus was actuated by love; he plucked his lyre and sang, "Love has led me here,

Love, a god all-powerful with us who dwell on earth, and not less so here. I implore ye, O deities of the underworld, hear my words, for they are true, and unite the thread of Eurydice's life. If ye deny me, I cannot return alone." The legend says that before such a convincing portrayal of the Cosmic Spirit of love and loyalty to the ideal, even Pluto's heart was touched and he granted Orpheus the great boon. The story symbolizes the power of a virtuous ideal, the potency of love and the glory of loyalty. It is the spirit of the search for the Holy Grail, but in this case, the path lies not only through temptations conceived by sirens, but through the extreme blackness, disappointment, misery and harrowing griefs and sorrows that only the lower world and hell itself could produce.

"Though there the spirit of the sepulchre;
All his own power infuse, to swell
The incense that he loves."

Self-love and the love of the material things of the world, said Swedenborg, constitute hell, and this is the evidence of a dearth of the spirit of loyalty, which is disloyalty. Hell is extreme negativeness, the acme and concentration of the forces opposed to the virtues of life, and the amalgamation of the nothingness and passiveness which are the arch enemies to Cosmic Progress.

"Heav'n but the vision of fulfill'd desire
And Hell, the shadow of a soul on fire."

Hell is wasted opportunities, atrophied talents, unfaithfulness to duty, disloyalty. Both heaven

and hell are within oneself. Heaven is the vision, the aspiration, the joy of service, the spirit of loyalty to the ideal that grows larger and larger toward the perfection of virtue, which is God.

“I sent my soul, through the invisible,
Some letter of the after-life to spell;
And by and by, my soul returned to me
And answer’d ‘I myself am Heav’n and Hell.’”

Life, as we sense it, is a period when the soul exists in the body visible to physical beings of its epoch; the soul is man and the man can make heaven or hell of his inner life, according as he is loyal or disloyal to the universal spirit and the ideal implanted within him.

To sense the ideal one must have vision, and vision is far more than imagination, for it is the ability to see, to perceive, to understand, to see clearly and to see whole. It is a prophetic sight, and one cannot be loyal to the ideal, unless the vision is deep, clear and true, being well focused in the reality of the spirit. An ancient writer well said, “Where there is no vision the people perish.” Where the spirit is ignored, death dwells. Christ truly said that “Man cannot live by bread alone;” the material cannot of itself completely sustain man who is both body and spirit.

The reality is greater than the dream; the ideal is immeasurably beyond the idea. The substance is more substantial than the shadow, and the trend of life is more important than a passing emotion. When the dream, a mere idea, a shadow, or a fleeting emotion is esteemed beyond eternal verities and

realities, there can be no ideals, no vision—no loyalty.

The virtue that expresses itself in praiseworthy action and unselfish singleness of purpose, in harmony with a true ideal, is loyalty. Worship of God is but an expression of loyalty, and God is the ideal; but worship is reverence, respect and honor; and these qualities with loyalty demand action and a service of worth-while accomplishment. "Say your prayers standing," said Mohammed, and he added, "or sitting, and, if not sitting, in bed." Live, work and rest with the soul in prayer. Loyalty to the great ideal is worship of the spirit, adherence to the good, and oneness with all virtue. Such loyalty is expressed by aspiration and service, the prayer of earnest determination and worthy purpose, coupled with the heart-whole service of mind and body.

An opportunity is of the moment; an ideal is for all time and beyond time. An ideal is a vision, a spiritual goal which our souls perceive and aspire to reach; and the surest way of ultimate attainment is by the ladder of practical every-day opportunities. A modern poet has said:

"Have we not all, amid life's petty strife,
Some pure ideal of noble life
That once seemed possible? Did we not hear
The flutter of its wings, and feel it near,
And just within our reach?"

An ideal is never near in this life, else it is a low one; that which is sensed by man's soul seems near and is near to the true spirit of man, though far from attainment by humanity in the flesh. The poet,

however, falls into a grave error when, after referring to lost opportunities, she adds,

“But still our place is kept and it will wait,
Ready for us to fill it soon or late;
No star is ever lost we once have seen,
We always may be what we might have been.”

This is a doctrine of procrastination, the code of *Manana* (tomorrow), and might be suitable for the realm of the Lotus Eaters, but not for this world of opportunity with a crying need of service. We climb the ladder, rung by rung, to the starry heaven, and every rung of opportunity that we fail to embrace is irretrievably lost for all time. Our life on earth is finite, and is measurable by time and action; we are energized beings equipped to work, and each is capable of accomplishing something in harmony with the great Cosmic plan. An opportunity for work and service permitted to flit by, has passed into oblivion, as we remain upon a rung lower than that to which we might have attained. The somnolent, indifferent and slothful are disloyal. Life is a steady flux that does not wait for any man. Its essential law is motion. If we miss one step, we remain forever a step behind, and there is no place in the progressive march of life—distinctly ours—into which we can jump at will; a lost opportunity is gone forever.

It is true that “No star is ever lost we once have seen.” The star is there even if we cannot see it through the haze, which we permit by our indifference to duty to blur our vision; but we cannot at any time become “what we might have been.” A step withheld is a step lost; and the star becomes clearer

and the vision more potent and real, only as we climb and approach it. Any glimpse of the ideal invigorates the soul of man, and draws him in aspiration nearer to his God; but God cannot be reached by idle yearnings, prayers and promises. The path is through up-struggle and the ardent, energized determination of a man to be loyal to the Universal Spirit, which has planted within him forces for efficient use in Cosmic Service.

Prayer is expressed by work, by honest, enthusiastic work, by men and women in the fields, shops and homes, doing their duty in life loyally and well. Prayer is adoration, rather than supplication; it is a mental condition of harmony, rather than a petition, and it is better expressed by the feet and hands in loyal service than by the lips and bended knees of inactivity, habit and convention. The prayer that God hears and that impresses itself upon the universe, is the loyal rhythmic song of the busy worker in an act of honorable service to the world, faithfully and sincerely performing his duty, in harmony with the great ideal of loyal usefulness.

IV.

THE CAUSE

THERE is an old Chinese proverb, "Everything must have a cause." Life is a great surging flux of effects, and each effect is the result of some peculiar cause. What we designate as life is the aggregate of these effects. An effect is a visible outcome or growth from a particular and often hidden cause. There are no haphazard happenings in life. Every occurrence springs from an influencing cause, which gives the effect its nature and peculiar characteristics; from this there is no escape. An effect is the fruit of the tree of causation; one does not expect to gather "grapes of thorns or figs of thistles."

A cause is the occasion, reason or motive which produces an action and gives birth to a result or state. A reason may explain or justify a result, but a cause actually creates and produces; it originates and induces the effect.

Loyalty is expressed by an honest service of causes. True loyalty is sincere allegiance and the joyful performance of service to an ideal cause; it is single-minded, enthusiastic and purposeful devotion to a worthy cause. It deals with the highest stratum of a man's mind, the ethical and spiritual. It is the attribute of a developed or complete man.

Royce has said that Loyalty is the willing and practical and thorough-going devotion of a person to a cause. A man is loyal (1) when he has some

cause to which he is loyal; (2) when he willingly and thoroughly devotes himself to this cause, and (3) when he expresses his devotion in some sustained and practical way.

A cause is always greater than a man; broader, deeper and grander than any mere individual. It submerges the most egoistic private self; it swamps selfishness. In its call for allegiance, there is the breath of sacrifice; it appeals to something within man, higher than his distinctive personal will. A true and, therefore, worthy cause unites a man with others among his fellows. It passes from the stage of the personal to the impersonal, and ultimately reveals itself in the realm of the super-personal, where it knits human souls into a high and essentially spiritual social-unity.

Loyalty, which demands whole-hearted devotion to an ideal and therefore to a cause, which is the practical working of the ideal, is of necessity both personal and social. A cause is always greater than an individual, and it demands loyal servants. Loyalty to one's inner self is essential; but in the service of the world, one must branch out from the domain of the ego, and express worthy and idealistic principles by work and by devotion to the cause, which furnishes the field for expression of the ideal.

Loyalty does not expend itself in fruitless searching for a cause, which may prove to be merely the expression of some ethereal ideal; but it is ever ready to express itself in any worthy channel of service and usefulness.

Royce has well said that Loyalty fixes our attention upon some one cause, bids us look without ourselves to see what this unified cause is, shows us thus some one plan of action and then says, "In this

cause is your life, your will, your opportunity, your fulfilment." Loyalty shows us, outside of ourselves, the cause to be served, and inside of ourselves, the will which delights to do this service, and which is not thwarted but enriched and expressed in such service.

Without Loyalty, this world would not be a fit place in which to live. Loyalty is akin to all that is spiritual in the universe; and virtue, goodness, truth, love and hope exist solely because of the Cosmic Spirit within them. Loyalty is the substantial acknowledgment of God; its forms of expression are Protean, but through all the endless variety of forms and shapes, the spirit of loyalty remains the same, whatever the cause or peculiar channel of expression may be. A loyal person, even if the cause to which he is devoted is not the reflection of a worthy ideal, is a better man than one so selfish that his soul is not stirred by allegiance to anything outside himself.

The spirit of life should so focus a man's vision and keep it in adjustment, that he can sense and clearly perceive the ideal, which is an expression of God; then will his cause always be true and worthy of his sacrifice. A worthy cause is essentially rational; and when it is found, it should become one with one's conscience and real inner life. A good cause makes a stout heart. A cause for which men can live, and, if need be, die, must express a living, eternal, Cosmic principle—not a mere imagery of flowery words or hysterical passion. It must stand the calm and cold acid test of truth and must demand that the motives and the cause be in strict unity with the universal.

A man may voluntarily sacrifice station, friends, or even life itself for some principle, or to sustain a

cause; but it has been well said that "it is the cause itself and not the death that makes the martyr." The world is often far better served by lives of purpose, even if abused ignominiously by their wrong-thinking contemporaries, than by cowardly deaths of extirpation, whose so-called martyrdom is but an agreeable escape from the suffering of a life that should have been an active one of earnest conviction and a practical portrayal of Cosmic Truth. Marcus Aurelius was rightly horrified at the Christians, who, in the so-called pagan days of his reign, hysterically courted death with frenzied obstinacy, pseudo-religious fanaticism and tragic show. True religion teaches men how "to strive, to seek, to find and not to yield," and Montaigne has well said that "the great and glorious masterpiece of man is to know *how to live to purpose*." Real men have within them the will to do, the determination to achieve, and the ambition to realize that for which they were created; in other words, they have the innate desire to live as long as they can live with usefulness and honor. No spiritual man courts death; but, if necessary, he will die for principle and the great cause of his being, rather than sell his soul and compromise with falseness, sordidness and dishonor.

"Religious" fanaticism is not spiritual knight-errantry. In the early days of Christianity the passion for self-annihilation became so great that unreasoning zealots sought death by insulting the magistrates, by the breaking of images, destroying and marring property and riding roughshod over other people's treasured beliefs. Such enthusiasm, courting martyrdom, became unreal in a religious sense; it was depraved, self-centered and forgetful

of all moral duty and the obligation of fellowship and citizenship. Ignatius, with ardent fanaticism, appeals to the early Roman Church to do nothing to avert him from the martyr's death. "Let me be given to the wild beasts, for through them I can attain unto God. Entice the wild beasts that they may become my sepulchre."

Martyrdom has never atoned for sin; this can be attained only by loyal, purposeful work to undo the influence of the wrong that has been done. One testifies to truth and proves one's loyalty to a cause by sincere convictions, expressed in the trials and discouragements of life; to die for a truth may be an easy way to avoid fighting to demonstrate and prove it; it may be a coward's reprieve, a traitor's solace. Death means the end of one's opportunity on earth; to be loyal to one's cause, one should live the fullest, longest life within one's power, for it is sin to desert one's post, as it is cowardly to run from a foe.

Ben Jonson's saying, "Who falls for God shall rise a star," has been corrupted by religious zealots to mean "Who fanatically leaps into oblivion, under the assumption that he is testifying for God, shall receive a great reward in the hereafter, and sit in a seat of honor on God's right hand in heaven." The motive is apt to be the reward, maybe a visionary form of class distinction, and an eternity so alluring as to be considered fitting compensation for a single act on earth which, in its essence, is contrary to nature and in violation of one's unwarped, inborn instincts. The allurements of the ideal and the virile spirit of loyalty tend to apotheosize service; the joy of expressing fidelity in the work of

the world is, in itself, the recompense the soul craves.
The loyal are ever actuated

“To set the cause above renown,
To love the game beyond the prize.”

God never called upon any man to throw his life away, desecrate his birthright of godhood, and set at naught that for which he was especially created. He who does not value his life, insults his Creator. If the forces of life which surge around a man compel him to choose between a useless existence and dishonor, on the one hand, or adherence to principle and eternal truth, on the other, and if by choosing the better part he courts death, the spirit of loyalty would not permit him to hesitate in his choice. Physical self-effacement by forces of evil which, for a time, gain the upper hand is, however, a matter essentially different from self-elected or courted martyrdom.

John Rogers (1500-1555), the English divine, was forced to die or be a traitor to his conscience. He did not court death at Smithfield, but the gravity of his heroic and Christlike sacrifice is marred by the picture of history which tells us that his wife and eleven children went joyously with him to the proximity of the stake “as if to a wedding,” and a friend wrote, in a spirit of emotional exaltation, with undisguised elation, that at last the ice had been broken. The revolting circumstances of Rogers’ martyrdom apparently made happy the bigoted reformers of his day. In their mental hallucinations, they hoped that this first Protestant martyr in Mary’s reign was only a forerunner, and that this branch of the church might yet have a firm

foundation in the flesh and blood of sacrifice. Loyalty demands a life of service; it is expressed only by a life fulfilling completely each day, and through the entire permitted span of days, its destiny of usefulness. To kill oneself without the cause of necessity or to enthusiastically or indifferently sanction one's demise, is to profane the body and violate the sanctity of God's highest creation.

The world owes much to the unselfish spirit of loyalty to an ideal that prompted worthy Jesuits in the seventeenth century to turn their eyes toward Canada, and see in an undeveloped land their opportunity for service. Unfortunately, they were permeated with the zeal of the early fanatical Christians; they were not content with a living martyrdom of Christlike service, but they were consumed with the hallucination that their missionary work could never prosper unless it was founded on the martyrdom of torture and death.

Father Jerome Lalemant, in his *Journal of 1639*, drew an evil augury for the mission, from the fact that as yet no priest had been put to death, inasmuch as it was "a received maxim that the blood of martyrs is the seed of the church." In preaching to the Indians, the Jesuits used dangerous similes. "You do good to your friends," said Le Jeune to an Algonquin chief, "and you burn your enemies. God does the same." In 1642, a zealous French layman, Couture, was attached to the Jesuit Mission and worked directly under Jogues, a most worthy Jesuit priest. Couture shot an Iroquois Indian but neither he nor his worthy leader attained the martyrdom they seemed to covet. The doubtful honor of life-sacrifice was more successfully achieved by one of their colleagues, Goupil, who,

even after his life was spared, persisted in mysteriously baptizing Indian infants, in spite of the frantic protests of their parents. In their ignorance the Indians believed an evil spell of the foreigner caused the death of their children and, finally, when they found their entreaties to be in vain, in desperation they put to death the supposed murderer of their loved ones.

Garnier, known as the Lamb of the Huron Jesuit Mission, walked deliberately and almost daily into the land of the enemies of the Hurons, declaring that he was anxious to fall into the hands of the Iroquois, so that he might preach the faith to them out of the midst of the martyr's fire. In one of his letters he wrote, "Praised be our Lord, who punishes me for my sins by depriving me of this crown" (of martyrdom). When Father Jogues went among the Mohawks to found a Mission, he christened it in advance "The Mission of the Martyrs." Zeal for martyrdom has been a disease of the church since martyrdom was forced upon the noble Christ.

It has been said that it is unbelief that freezes and frightens the world; it is unbelief in God that has permitted men to sink to such a low plane of inhuman depravity that they have reveled in murder with hypocritical cant on their lips and deceitful deviltry in their hearts; it is unbelief in God that has actuated many a man to unnecessarily sacrifice his life in an unspiritual, emotional ecstasy instead of courageously harnessing his soul to the challenging tasks of life. "It is better to be the King's stable boy alive than the King dead;" there is within every live human being the power of worth-while service and the power of devotion and

loyalty. There is no kingship, no human power, no usefulness in the physical body deprived of life; for when the soul leaves the body, it becomes mere matter in decay—a disintegration of that temple specifically created to perform Cosmic Service.

The cry of the world is for loyalty, for loyalty to a worthy cause; and what cause can be greater or better than that of complete and perfected manhood? It is greater than creed, sect or party; if martyrdom is demanded, it becomes the martyrdom of the fighter, the doer, the man with the ideal struggling courageously, but not fanatically, to express it in the high and noble precept of service.

The cause which demands one's loyalty is the object or *raison d'être* of one's life, the object for which one was created; and in the entire universe there is no useless human creation. Life should consist of allegiance to one great predominating cause, of loyalty to the all-pervading spirit of rightness, virtue and goodness; it should be expressed with individual force, in channels of peculiar and lesser loyalties, the cause of which is in harmony with the great ideal; all lesser loyalties are part of and merge into the greater loyalty which is the Universal Spirit.

If a cause is right and satisfies our discriminating and free, unfettered conscience, the spirit of loyalty commands that we support it; if our souls say that it is not right, it must be shunned, even if adherence to it be preached from every pulpit and is advocated by every newspaper of the land. Loyalty to what some men may please to proclaim as "a worthy cause," may ultimately prove to be treason to a real and, therefore, an infinitely greater and nobler cause.

Every cause has its effect; this is a universal and

immutable law. For every act performed, there is just and fitting compensation or reaction. Emerson has said, "the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed," and, again, "Cause and effect are two sides of one fact."

Christ taught the fundamental truth of the Buddhist doctrine of Karma, which is the inexorable law of retribution, the necessary effect of a cause, the doctrine of fate as the inflexible result of cause and effect. Karma could fittingly be termed *natural justice*; no loyal man would ever think of demanding from the world *more* than justice, and universal law decrees that he shall not obtain *less* than justice. Paul, in his Epistle to the Galatians, fittingly said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

The greatest beauty in life is that which comes from the knowledge that justice exists in the higher realms; that God is not vacillating, magical or capricious, but expresses himself by law; that the spiritual powers of the Cosmos are not affected by emotion, but act and react according to principles which are the ultimate of beneficence. There is polarity and duality throughout the world; but God, The Great Cause, is unity.

Retribution, of necessity, follows every act, at some time or in some measure; it is inevitable and the reaction is automatic.

"The moving finger writes; and, having writ,
Moves on: nor all your piety nor wit
Shall lure it back to cancel half a line
Nor all your tears wash out a word of it."

Instead of pessimism, this is sublime optimism; it portrays justice, not the judgment of the whimsical who plays favorites and is affected by gifts and flattery, but the Cosmic Law of supreme virtue. The past is irrevocable and is blended into the universal whole, which makes the present, and is ours to make or mar. The great cause to which man should aspire is that of ultimate perfection, the cause that demands actions of service now, not penances for the past or petitions for the future. The battle-cry of life is Loyalty to the Cosmic Cause, which seeks to perfect the world and demands of each created man, faithful and persistent service in the work of life.

V.

THE STAR

IN literature, and particularly in poetry, from the very earliest days, the stars have symbolized the far-away eternal ideal; their distance and fixedness in the spacious firmament take hold of the imagination. Far above the grossness and sordidness of the world, they shine out an especial appeal to earthly pilgrims.

The star gleams as a bright sentinel in the sky, the eye of heaven looking down upon an earth of men and things. It is man's inspiration portraying beauty, constancy and immutable law; it breathes the spirit of vastness, suggesting man's littleness and the fulness and glory of the Universal. The star is symbolical of the unapproachable, yet it seems to reflect the sympathetically divine. Unimpressed by human passion or error, it images the worthy but unattainable ideal. With its brilliancy unmarred by any agency of man, the star performs its duty through the ages, undisturbed by all the conditions that so harass human life.

We are told that it was a star that guided the Wise Men of the East to the manger in Bethlehem, in which lay the infant Christ. In the Golden Age, men sought to dwell with the stars, and experience a oneness with them. It is by the stars that sailors direct their ships at night, and the Polar star is a fixed point indispensable in the art of navigation. When Emerson desires a simile to express the

universal spirit, the Godhead, a sublime ideal in contrast to our material bodies of earth, he urges us to "Hitch our wagon to a star," thus picturing to us a goal, a worthy and meritorious desire, an object to which we can attach our spirit of loyalty, which craves expression in some worth-while channel of true service.

If God is in the heavens, the stars are near Him. It has even been said that the "stars are images of love," "the scripture of the skies," and that a star is "Jehovah's foot-stool." If we aspire, therefore, to connect our lumbering wagon to a star, we aim high; and the higher we aim the more we ascend beyond the heavy atmosphere of vulgar earth, and come in contact with celestial spirit. The star is symbolic of worthy aspiration, of the ambition of meritorious superiority, of the spirit of worth-while achievement, of praiseworthy excellence and deserving honor. It suggests the bigness of motives, the purified ideal, the zealous, whole-souled endeavor in the interest, not of self-love, but of mankind.

To strive to reach the star, one must struggle to get out of the valley and clamber up the hillside; it inspires one first of all with the idea of *up-struggle*. We know that the star will not lower its sublime, idealistic self to a grosser atmosphere; and if we would realize the benefit of such invigorating and perfecting association, we must journey and travel upward to the star, and move toward our God. The star will no more come down to us than the mountain would come to Mohammed.

The stars, gloriously set in this vast blue firmament, illuminate the world and always shine true. Wise men see and feel them, while the stupid and the sordidly blind not only ignore the beauty of the

heavens, but even at times indignantly declare that the stars are not there. There are some people in the world so unimaginative, so prosaic, so "practical" in their deplorable obtuseness, so mind-blighted and soul-deadened that fairies, fantasy and mystical romanticism of the chivalry of idealism mean nothing to their narrow and warped intellects; a heavy fog floats between their physical eyes and the idealized stars. The truly imaginative, however, see, and the eyes of natural youth behold the vision, for unspoiled youth holds the magic key of faith and hope that will unlock the mystery of the stars. To the youth, stars are "golden fruit upon a tree, beautiful, enticing and just out of reach," but life is long, the day is still young, the sun is steadily rising, and youth is joyous, vigorous, purposeful and—young.

The real sage in the world is he who retains his trustful, yearning, far-seeing youth, who refuses to let the mist settle between his wistful eyes and the stars. He sees the farthest and the clearest, and with such vision comes a great, deep, all-absorbing, strength-giving love for mankind. He who claims to see and does not love is a humbug, he "is only straining his eyes in the darkness." As long as a man can see a visionary star in the heavens and glimpse an ideal, he is the pilot of his own soul

"toiling in the night
Still count yourself not all unblest
If in the East there gleams a light."

A great man is a sage, not necessarily a learned man but a *knowing* man in respect to the reality of things; he is a true hero. He is seldom acknowl-

edged by the populace who cannot see the stars; he is rarely be-medalled and fêted, and his soul would protest against such expressions of endorsement from a capricious and essentially ignorant world, notorious for its injustice, vagaries and human instability. The sage is wise and courageous. He does not act in the valley in order to win the approval of those who stand on the hill, but he hears the call inviting him upwards. With his eyes fixed on the stars, he strives to fulfil his destiny, and dares to journey upward and, if needs be, alone and ahead of all his fellows, to the more or less deserted highland that lies above the avaricious and covetous earth of selfishness, above the tinsel of its gaudy glories, and above its fog of mental ignorance and human egoism.

A great man must be actuated by an ideal, or he cannot be great; he must be wise in regard to real and essential things, or he cannot be a sage. The ideal breathes wisdom and hope, and these, coupled with the virtue of manhood, create the power to do and the determined energy to achieve.

No man who is not a worker can be great in a world of men. He must have his feet on solid earth, his heart filled with love, his eyes on the stars. Browning, in his poem *Reverie*, urges mankind to rise and press forward and upward

“From earth’s level where blindly creep
Things perfected, more or less,
To the heaven’s height far and steep
Where, amid what strifes and storms
May wait the adventurous quest.
Power is love—transports, transforms
Who aspired from worst to best
Sought the soul’s world.”

The time man most needs the star is when he is in need of faith. In dire need and sore perplexity, when things loom black, heartless and threatening around us, the soul cries for help, for the star of hope, the star that inspires one to courage—to first bear and then to conquer.

“Weary of myself, and sick of asking
What I am and what I ought to be,
At this vessel’s prow I stand, which bears me
Forwards, forwards, o’er the starlit sea.

* * * *

“‘Ah, once more,’ I cried, ‘ye stars, ye waters,
On my heart your mighty charm renew;
Still, still let me, as I gaze upon you,
Feel my soul becoming vast like you!’

* * * *

“And with joy the stars perform their shining
And the sea its long moon-silvered roll;
For self-poised they live, nor pine with noting
All the fever of some differing soul.

“Bounded by themselves and unregardful
In what state God’s other works may be,
In their own tasks all their powers pouring
These attain the mighty life you see.

“O air-born voice! long since, severely clear,
A cry like thine in my own heart I hear:
‘Resolve to be thyself; and know that he,
Who finds himself, loses his misery!’ ”

—*Matthew Arnold.*

Man needs to find himself, to man his own heart and grasp the handle of his being, to picture a goal, generate purpose within his soul and courageous energy to achieve his worthy destiny. “The man in the street,” said Emerson, “does not know a star in the sky;” but Ovid, the Roman philosopher, said,

"God gave man an upright countenance to survey the heavens and to look upwards to the stars." Man, however, persists in building low, materialistic roofs and ceilings just above his head, which shut himself in from heaven and cut off his inner being from spiritual contact with stars.

The stars inspire; they are favorable to all who, in the true spirit of admiration, surround them with a halo of spiritual idealism; they influence fortune and destiny by imaging the ideal and generating hope in the knowing heart. But if we are disloyal to the ideal and traitorous to the worthy cause, the fault of our failure and weakness lies not in the stars. "'Tis not in our stars, dear Brutus, but in ourselves that we are underlings."

Socrates most wisely said, "Let him who would move the world, move first himself." First *find* and *know* yourself; but such attainment is of no use to the world unless it provokes movement, i. e., an action of usefulness—the natural offspring of a meritorious purpose. There is no road to worthy achievement except through a clear, strong purpose.

A resolute and unwavering purpose is essential to manhood and to any estimable accomplishment. Purpose underlies character and culture; it trains the faculties into strength and aptness, and holds the rudder of the soul steady as one's course in life shapes true.

Purpose changes an aimless reverie into a steadfast resolve. It breeds virile confidence, it demands heart-whole devotion to the cause, the willing expenditure of determined energy; and it is strong, just as long as the ideal is real, alive and vigorous enough to transcend one's life. The purpose weakens as the ideal becomes obscure; it fails igno-

miniously and is swept into oblivion when one's eyes lose sight of the guiding star in the heavens. The unattainableness of the star and the ideal which it symbolizes, discourage the moral coward and time-server; but nothing so strengthens the mind of a real man, deepens and widens his thoughts, broadens his sympathies, enlarges his manhood, and lifts his life to a nobler, higher plane, as constant effort to measure up to his ideal.

“Sky—what a scowl of cloud
Till near and far
Ray on ray split the shroud:
Splendid, a star.”

Attainment of the ideal, the full realization of one's deepest hopes, is never achieved in life. The star is always sufficiently indistinct and elusive to seem just out of reach; it adroitly evades, as well as enticingly allures. If it were attained there would be no unchanging goal, no object toward which to strive through life.

A star is a permanent and not a changeable ideal. It is not a planet but a sun—a fixed star, not a falling star; neither is it a spectacular moving comet which dramatically thrills for a short time, and then moves beyond one's range of vision.

“What is the purport of the scheme toward which all time is gone?

What is the great æonian goal? The joy of going on.
And are there any souls so strong, such feet with
swiftness shod,

That they shall reach it, reach some bourne, the
ultimate of God?

There is no bourne, no ultimate. The very farthest
star

But rims a sea of other stars that stretches just as far.
There's no beginning and no end. As in the ages
gone,
The greatest joy of joys shall be the joy of going on."

If an ideal were ever reached and broadly absorbed by man into his soul, he would attain the impossible—perfection.

"Oh, but a man's reach should exceed his grasp
Or what's a heaven for?"

A man's reach is his soul's vision. His glimpse of the ideal is the goal for which he strives; to aspire to it, is loyalty; to attain it would be heaven.

The easily attained is no worthy goal for manhood. Real men love the obstruction and resistance that make strong their hearts. They bring to light the Hercules dwelling within the common clay. The motto of the state of Kansas might well serve as a battle-cry to manhood: "Through difficulties to the stars."

A man may be overcome in his battle with the world; his spiritual sight may be momentarily dimmed, his courage and strength wane, and his weary body collapse in despair. The star is lost, but if a man's soul rings true, he will refuse to accept defeat, but will man his heart for further effort, and the star will appear again, farther away, to be sure, for he has lost by failure; but nevertheless it is there, inviting him onward and upward and radiating hope and serenity.

"Oh, never star
Was lost here, but it rose afar."

A man is *called* to service and to expend manly effort in the world; he is indeed ignoble who drifts into toil and labor and knows not the divine uplifting spirit of thoughtful work. Life is a rocky obstacle race, a pathway up grade, strewn with impediments; it is not a placid down-hill drift to oblivion. Christian, in *Pilgrim's Progress*, encountered the Hill Difficulty; like all heroes, he defied discouragement, and courageously chose the hard and better part.

“The hill, though high, I covet to ascend,
The difficulty will not me offend;
For I perceive the way of life lies here,
Come, pluck up heart, let's neither faint nor fear;
Better, though difficult, the right way to go,
Than wrong, though easy, when the end is woe.”

It is always more worthy and ultimately more satisfying to aim at a far goal, rather than a near one; to live under a purpose, rather than under impulse; to strive for real attainment of some worthwhile permanent thing, rather than for temporary sense-gratification.

“Sink not in spirit; who aimeth at the sky
Shoots higher much than he that marks a tree.”

They conquer in the battle of life, who *believe*, whose enthusiasm in the cause transforms the work of aspiration toward the ideal, into inspiration, and who, in the words of Marcus Aurelius, “Live with the gods.”

The magnetic needle of one's being neither oscillates erratically, nor points with whimsical, capricious variability toward several or all the lights

in the heavens. A life should be complete, broad, versatile and well rounded; but the purpose must not be too general, for generalities are apt to lead to indecision and mediocrity. The compass, true to its nature, points its finger steadily to the North Star, through light and darkness, tempest and calm.

Each individual is a distinct personality, different from all his fellows; the law of nature is not uniformity but variability, and "God never rhymes His children." There is an ideal perfection, beauty and power to which each individual soul should aspire. Life should be a process of growth, development and education as the personality strives to become that for which it was created, and for which it was given the germ of inherent power. Your star is not my star. The endowment and possibilities for service and attainment of each of us are vastly different from those of our fellows; but there is in the glorious firmament of our idealistic heavens a star on which each individuality may focus his soul.

The star which points the way to the soul of man is his great spiritual ideal. At times the great immutable Cosmic Truth is revealed to mortals in concrete form, and there are a few men in the world of sufficient spiritual power to become practical mystics, essentially religious and idealistic, appreciating in fulness that which is neither seen, defined, limited nor dogmatized by mortal mind. The beautiful story tells us that the Star of Bethlehem guided the Wise Men to Jesus of Nazareth, and Christ became the star toward which the majority of the Caucasian race, for almost two millenniums, have directed their faltering steps. Other saintly and learned men have been as stars to humanity;

they have represented to individual lives a fixed, concrete and understandable ideal.

Browning used the simile of a star quite frequently to express this general thought. In "Pauline" he writes, apparently referring to Shelley:

"But thou art still for me who have adored
Tho' single, panting but to hear thy name
Which I believed a spell to me alone,
Scarce deeming thou wast as a star to men!"

In "Paracelsus," Browning likens a great unchanging truth, that is understood and accepted by one's soul, to a fixed and illuminating star which cheers and pilots one's life in a world of ignorance and darkness.

"So that when quailing at the mighty range
Of secret truths which yearn for birth, I haste
To contemplate undazzled some one truth,
Its bearings and effects alone—at once,
What was a speck expands into a star."

And again he urges the individual, human soul to learn and know of the sublime spiritual truths of the universe, and knowing, *use*; for by such use one's soul may shine as a star to other wayfarers, even though its light be but reflected from a greater heavenly body.

"Know not for knowing's sake,
But to become a star to men forever!"

Dante idealized Beatrice, and, in his great poem, she represented the heavenly virtue that guided him to a spiritual realization and completeness. Brown-

ing wrote a beautiful little poem which many believe refers to his splendid wife, who was, in reality, the star, inspiration and ideal of the great poet and devoted husband. The thought of peculiar exclusiveness is applicable, more or less, to every individuality in relation to his distinctly personal work and life loyalty.

“All that I know
Of a certain star
Is, it can throw
(Like the angled spar)
Now a dart of red,
Now a dart of blue;
Till my friends have said
They would fain see, too,
My star that dartles the red and the blue!
Then it stops like a bird; like a flower, hangs furled.
They must sclace themselves with the Saturn above it.
What matter to me if their star is a world?
Mine has opened its soul to me; therefore I love it.”

VI.

THE BOY'S DREAM

THE youth's dream of praiseworthy accomplishment is a mental flight to the stars. The castles built in the air are suspended from the stars. Every great man who has done really worthwhile things in the world was once a boy with a dream—not a dream of sleep but a waking dream, in which visionary creations of the imagination produced an exalted reverie. Loyalty to the ideal, the dream, the vision, and determined work through discouragements and ridicule, make such dreams come true. Disheartening circumstances, threats and even apparent defeat do not cause hopelessness or obliterate the dream; they only dim the star. Such dreams, as Homer said, are from Jove; they are invitations to attain, and charts to guide. An imaginative dream that inspires one with loyalty toward a worthy ideal is a revelation; if, however, it merely flatters one's egoistic sense and is unproductive in the needy realm of common humanity, it is but a fanciful picture.

The world owes an undying debt to the boy with a dream, to the young mystic—the star gazer—who refuses to be disheartened or turned aside by ridicule; but who, seeing a vision in his mind's eye, becomes conscious of a need, and through the years of discouragement, sorrow and care, remains true to the ideal and loyally struggles toward it.

A poor Jewish immigrant boy, wandering

through the streets of New York, homeless, hungry and heart-sore, with only remnants of shoes on his feet and his clothes merely a weird collection of rags, crept into the outer vestibule of a building and hid from the police, in order that he might, without molestation, pass a night under cover. Enjoying the relative warmth, Pulitzer glimpsed his star of hope and came forth again into the world with confidence and purpose. The boy decided he would be a journalist; after long years of bitter suffering and trials, he succeeded, founded the New York World and bought the building which had been the palace of his boyhood dream. Oliver Wendell Holmes has said, "When a resolute fellow steps up to the great bully, the world, he is often surprised to find it come off in his hand and that it is only tied on to scare away timid adventurers."

Dryden has poetically referred to the three progressive stages that make success:

"What the child admired
The youth endeavored and the man acquired."

What a child or youth sees, believes, acknowledges as an enticing, worthy goal, and sets out to realize and attain, is apt to be achieved at the end of years of work, self-sacrifice, intelligent effort and purposeful enthusiasm.

Benjamin Franklin went out into the world with a loaf of bread under his arm, lured by a dream that became true when the United States achieved independence and became a nation. Franklin said that to be thrown upon one's own resources is to be cast into the very lap of fortune. Left to ourselves, we are apt to shrink from our best fortune; we often

need the push which an "unkind" fate seems to give us. Livingston, the young weaver, worked faithfully at his loom, but his eyes were on a brilliant star that inspired him to read, study geography and medicine, and later led him as an explorer and missionary to unlock the mysteries of darkest Africa. His body reposes among the immortals in Westminster Abbey, and a tablet tells the world how the dreams of a poor and lowly weaver boy came true.

A star that shone with brightness through the gloomy and prosaic atmosphere of a poor barber's shop guided Jeremy Taylor to a quest which made him the most poetic of divines. As Richard Arkwright toiled in his cellar with razor and scissors, a day-dream of hope and a call to service reached his soul, and he became the inventor of the practical spinning machine, and the founder of the modern factory system. Neither the destructive hand of his wife who burned his models, nor the wrath of his fellow townsfolk who rose against him, could dim his star, and he gave his country the power of cotton.

A star penetrating the haze of still another plebeian barber shop discovered Turner (1775-1851), the most famous of landscape painters. The boy had practically no schooling, but he saw the vision, made it part of himself, and triumphed amidst stupendous difficulties and almost insurmountable discouragements. Abused by critics, misunderstood by those who should have befriended him, he, nevertheless, became one of the supreme colorists of the world, and revealed the inspiration of his ideal in both his life of sublime work and his magnificent, tolerant character. Ruskin, who cannot be classed as an amiable critic, was forced to admit that Turner, "during ten years, when he suf-

fered deeply from the evil speaking of the world, was never heard to say one depreciating word of any living man or man's work; I never saw him look an unkind or blameful look. I never knew him to let pass, without sorrowful remonstrance or endeavor at mitigation, a blameful word spoken by another." The star which inspired the life of Turner was very real to him, and his nearness to it was reflected by his life of wonderful loyalty to the ideal.

Vision of the true ideal, faith in a guiding star, and potent loyalty to the great spirit of the universe, give youth the talismanic word which, like "Sesame" in the story of the Arabian Nights, will open the door leading into the treasure cavern. The inspiration and yearning for the ideal, when accompanied by action, operate like the magic ring or the rubbing of the Lamp of Aladdin, which caused a good genie to appear and ask, "What wouldst thou have? I am ready to obey thee. I serve him who possesses the ring" or the lamp. The highest powers of the world are made to serve him who, in the true spirit of loyalty, seeks to unselfishly serve the world and his fellows. Loyalty is the talismanic spirit, the magic ring, or "the wonderful lamp from the middle of China" that empowers a disinterested soul to overcome nature's barriers, and lift the world nearer to Cosmic perfection.

Ben Jonson (1573-1637), the great English dramatist, whose grave in Westminster Abbey is marked with the inscription "O Rare Ben Jonson," worked in his early days with a trowel in his hand and a book in his pocket. By the light of a star he was led to immortal greatness.

Hugh Miller (1802-1856), the Scottish geologist and man of letters, worked as a stone-mason up to

the age of thirty-two. Amidst great discouragements, he realized the dream of his childhood to become a writer, and he is acknowledged one of the most brilliant authors of his day.

Louis Pasteur (1822-1895) was the son of a poor French tanner. He aspired to become a learned man and of service to his fellows, but when he succeeded in attending school he had extreme difficulty in acquiring academical learning. He refused, however, to be either defeated or discouraged, and expressed in enthusiasm and diligence what he seemed to lack in capacity. He was branded a dunce; in chemistry he was described at school as "mediocre or even stupid;" yet this boy dreamed and worked on, and ultimately discovered the process which we now know as Pasteurization, which saves hundreds of thousands of lives each year. Pasteur rescued several industries from epidemics of serious and fatal character, revolutionized surgical practices and conquered many supposedly incurable diseases.

The English chemist, Sir Humphry Davy (1778-1829), was a dull though somewhat imaginative boy, but the added responsibility at his father's death awakened him from mental lethargy; he glimpsed a star, faint and far away, which he strove with earnest purpose to reach. At the age of twenty, when working in a laboratory at Bristol, he wrote in his diary, "I have neither riches, nor power, nor birth to recommend me; yet if I live I trust I shall not be of less service to mankind and my friends than if I had been born with all these advantages." The youth's vision had given him just discrimination and the great absorbing idea of Cosmic usefulness; this is the message of the star. In spite of ill health, an ungainly exterior, the annoyances of which seem

inevitably to react on personality, he lived for humanity and was at heart a practical mystic—a great inventor and a natural poet.

The youth who dreams true is a poet; an imaginative thinker and creator is a poet; a soulful worker responsible for idealized creation, and the doer of worth-while and world-moving work is a poet. Loyalty is the great world-hymn—the Cosmic message of the true poet.

At the age of seven, Benjamin West (1738-1820), the famous painter, was minding his sister's sleeping child at his Quaker home. Glancing at the child, he saw its little face smiling and transfigured as a sunbeam illuminated it. Deeply impressed by the beauty of the picture, he tried bravely to record it on paper, and although he failed, the vision was recorded indelibly on his brain. In his struggles to learn to draw and paint, he crept up to the attic to work, away from his intolerant parents. His brush was maliciously hidden, but the boy made another out of the long hair of the family cat. He persisted, and at eighteen journeyed to Philadelphia and commenced his work as a portrait painter. His field broadened; New York and many centers of Europe were honored by his genius, and he died admittedly one of the world's greatest painters. His guiding star and inspiration through life expressed itself to him in the innocent beauty of a sun-kissed baby face.

The career of Lord Beaconsfield (Benjamin Disraeli, 1804-1881), one of the most brilliant figures among nineteenth century English statesmen, well illustrates how a definite purpose carries a man on to its fulfilment. When the young Jew arose to make his first speech in the British Parlia-

ment, he was hooted, laughed at, jeered and howled down. His earnest speech, so carefully prepared, was a failure. It was spoken of as "more screaming than an Adelphi farce;" every serious thought and ambitious sentiment was hailed with uproarious laughter. But the despised Jew concluded with a sentence which embodied a prophecy, and which he forced his bigoted, unchivalrous audience to hear, "I have begun several things and have succeeded in them at last. *I will sit down now but the time will come when you will hear me.*" He spoke not out of any pettishness of the trying moment, but from a settled purpose to lead his compeers; the rebuff, vicious and disgracefully unfair, only whetted the edge of his already firm resolve. What a funny thing it seemed to the complacent, slow-witted members of Parliament! How they laughed at this young upstart defying the great men of England! An ordinary youth would have been abashed, his spirit broken; he would have slunk into the background and been forever buried from sight. But Disraeli was a boy with a dream that nothing could destroy. He was loyal to the ideal. He lived for it, fought for it, maintained his loyalty throughout all opposition and antagonism, and made his dream come true. As Disraeli rose, step by step, he was greeted with stronger and stronger epithets—charlatan, mountebank, adventurer, impostor; but in the meanwhile, "He kept his wits, he stored his irony, he reserved his sarcasm and wore on his face the impervious mask of perpetual serenity." His eyes were fixed upon the star; he prepared himself; and, not content to idly dream impotent dreams and merely hope for success to come to him, he worked hard and long and thereby forced the world to

recognize his ability and acknowledge the glory of his vision. He became Prime Minister of England, made his Queen the Empress of India, and contributed much toward making the British Empire great. Disraeli was a versatile man, and in all that he attempted, he was great. When he first entered the field of literature, his efforts were ridiculed and even branded as "literary lunacy," but he persisted, and, after many failures, won with his *Coningsby*, *Sybil* and *Tancred*.

The famous astronomer and mathematician, Lagrange, was brought up in poverty, but felt that the handicap only brought out his genius in the struggle, and that determined effort—a priceless boon—was born of the battle for survival. "Had I been rich," he said, "I should probably never have been a mathematician." On the other hand, Bulwer-Lytton had wealth, but disdainfully denied himself the pleasures of a life of ease for one of work. His dream was to be a great writer and a poet. Like Byron, his first effort was poetical and a failure; his second effort, the novel, *Falkland*, was also a failure; but his ideal was greater than his discouragement or the allurements of wealth, and with pluck, nerve, industry and perseverance, he battled upward, step by step, and won. Few writers have done more or achieved higher distinction in so many avenues of expression; he was a novelist, poet, dramatist, historian, essayist, orator and politician.

Wealth usually handicaps a man's usefulness in creative work, and the desire for wealth as a goal kills the ideal and blurs the heavenly star. A man who desires to achieve success primarily for the pleasure and gratification of pecuniary reward, seldom wins. Michael Angelo consecrated his life

to his work, and boasted of the fact that his delight was in daily learning and stepping a little closer to the ideal. When asked his opinion of an ambitious painter of his day, he said, "He will be a poor artist so long as he shows such an extreme eagerness to become rich."

"Work thou for pleasure; paint or sing or carve
The thing thou lovest, tho' the body starve.

"Who works for glory misses oft the goal;
Who works for money coins his very soul.

"Work for the work's sake then, and it may be
That these things shall be added unto thee."

—*Kenyon Cox.*

Worldly ambition, whether expressed in frenzied chase after wealth, fame or power, is opposed to the spirit of loyalty, which is social and essentially spiritual. The wretched lies and the social disease of life, men call practical and necessary. The ideals are laughed at; their so-called impracticability is a topic for stupid, inane mirth; but, nevertheless, the brotherhood of man, human toleration, coöperation, justice and democracy must all be considered as *ideals*. Thoughtless people smile at ideals because the contrast is so great between the supposedly real—which is evident—and the ideal which their imaginations fail to grasp. Every truth and solid rock on which humanity stands today was a ridiculed ideal of yesterday. The loyalty of today builds the orthodoxy of tomorrow, and, in the building, all ideals are classed by the world as heterodox.

A Greek fable tells us of the shepherd lad, Endymion, who fed his sheep on Mount Latmus, and dreamed of no higher ambition, until, in his sleep, the Goddess Selena descended from heaven

and embraced him. Inspired by the divine touch, he awakened to noble aspiration and went forth to become Monarch of Elis and father of a line of kings.

Hesiod (8th century B. C.), the father of Greek didactic poetry, was a lowly shepherd who dreamed while he tended his sheep, and then sought to realize his dreams and put the beauty and truth of his visions into words for the benefit of his fellow men. Cyrus the Great was once the dreaming son of a poor Persian shepherd. By following his star he rose from a member of an obscure nomadic tribe, to be founder of a great world empire. He was crowned, in 538 B. C., King of Babylon and the countries of the world.

George Stephenson (1781-1848), the lowly cowherd, at the age of seventeen was yet unable to read or write, but his vision was strong enough to break the chains of ignorance and poverty. He became the father of the steam locomotive and one of the world's greatest engineers.

Captain Cook, the famous navigator, was an ignorant day-laborer, whom fate apparently placed in a hopeless setting. But he dreamed of far-away lands and strange peoples, and steered his life by a star as he later steered his ships on wonderful voyages of discovery.

Christopher Columbus was a boy of dreams and aspirations, the son of a poor wool-comber of Genoa. He frequented the docks and loved to listen to the sailors' stories of the sea. Gradually his inner self heard

"Vague legends giving no man place or name
Which kindled in Columbus's breast, like flame,
His dream of western lands of boundless stores."

Columbus became fired with the idea that by sailing west he would reach China and India. He prepared himself for the accomplishment of his dream by the diligent study of chart-making and navigation. But his star was greater than he knew, for instead of a new trade route, he discovered a new world.

The story of Sir Walter Scott's life, from a very dull boy at school to greatness as poet and writer of romantic literature, is the story of a man journeying steadily forward with purpose and industry toward the ideal. He himself attributed to his prosaic office-discipline as a lawyer's clerk that habit of steady, sober diligence which is generally lacking in exclusively literary men. It was a principle of action which he laid down for himself, that he must earn his living by business among men and not by literature. "I determined," he said, "that literature should be my staff, not my crutch."

When the boyish ambitions of Daniel Webster were laughed at and he was told that the legal profession was already crowded, he earnestly retorted, "There's always room at the top." He struggled and worked, capitalized his failures, kept true to his vision, and, by industry and loyalty to the ideal, attained his goal. The gods have truly placed labor and toil on the way leading to the Elysian fields.

It often takes long years of sacrifice and of thorough-going and sincere work before a man receives any inward assurance that he is perceptibly advancing toward his goal. He may never receive external recognition or even acknowledgment from his contemporaries, but with his eyes fixed on a star, and with loyalty to the ideal surging within his heart and actuating his life, he knows full well that the

outcome of his life is in greater hands than his own, that destiny is Cosmic Law, and that he must finally win, if he does all that his nature can do, and does it thoroughly and well in the spirit of devotion. Loyalty demands faith and hope, as well as determination and energetic action with singleness of purpose. Every step taken toward one's goal reveals clearly the next step. The climax of folly is to see the distant star ahead, and refrain from taking the next step which leads one nearer to the realization of one's dream. Every real success and praiseworthy achievement can only be attained by gradually mounting, step after step, toward the star, often through drudgery and discouragement, and at times against worldly resistance and senseless human antagonism.

When Franklin's electrical experiments with the kite were laughed at and he was asked, "What good is it?" he replied, in a spirit of loyalty to his idea, "What good is a boy? But he may grow to be a man." The right acorn has within it the latent power to become the majestic oak. Raphael had within him, before he sketched a line, that genius in embryo which effort and concentration in the field of art developed, and gave to the world perhaps its greatest painter.

In the wilderness of Spencer County, Illinois, there once lived a little unattractive baby who grew into an ungainly youth in the midst of pioneer surroundings, with the primitive manners and conventions of a sparsely settled backwoods community. But the boy's star was of the first magnitude that could shine through any cloud. Sprawling on the floor, with only the light of the fire, he read to develop and improve himself. Lincoln drew strength

from nature and nature's God; he gained intuitive wisdom and rugged manliness; and the unpromising boy became a mighty man. Within the little homely child was planted, by a Creative hand, that power which pointed the life of Abraham Lincoln to its star.

The picture of Sebastian Bach, copying musical scores by moonlight, or of Adrian VI, the son of a poor bargeman, preparing his lessons by street lamps and at church doors, gives some idea of the wonderful power of a boy's dream if it is nourished by a determination that knows no obstacle.

Luca della Robbia worked with a chisel by day and a pencil by night. His aspirations were well defined and his vision intensely real to him. Vasari gives an interesting portrayal of him: "With his feet packed in a basket of sawdust to keep out the bitter cold, he would work late into the night to develop his drawing."

The philosopher, Johann Fichte, was the son of a weaver of ribbons. When only a boy, too poor to pay coach fare, he walked over three hundred miles from his home to Zurich, in order to obtain an opportunity to continue his studies by serving as tutor to young children in a private family. Struggling to realize his dream, we later see him trudging to Warsaw to obtain a position that was denied him, and then directing his weary steps to Königsberg, in order that he might get a glimpse of the great Kant.

As a boy, Victor Hugo wrote in his copy-book, "I will be a Chateaubriand or nothing." Thrown on his own resources in early youth for refusing to prepare for a military career, he struggled for bread

with his pen. At the age of fifteen he had the audacity to compete for a prize offered by the French Academy, and, more surprising still, he was accredited an honorable mention, his name being the ninth on the list. In *Les Miserables* the experiences of Marius, the young litterateur, are autobiographical. "Life became serious for Marius: eating his clothes and his watch for nothing, but he also went through that indescribable course which is called 'roughing it.' This is a horrible thing which contains days without bread, nights without sleep, evenings without candle, a house without a fire, weeks without work, a future without hope, a threadbare coat, an old hat at which the girls laugh, the door which you find locked at night because you have not paid your rent, the insolence of the porter and the eating-house keeper, the grins of neighbors, humiliations, dignity trampled under foot, any kind of work accepted, disgust, bitterness and desperation. Marius learned how all this is devoured, and how it is often the only thing a man has to eat. At that moment of life when a man requires pride because he requires love, he felt himself derided because he was meanly dressed, and ridiculous because he was poor. At the age when youth swells the heart with an imperial pride, he looked down more than once at his worn-out boots and knew the unjust shame and burning blushes of wretchedness. It is an admirable and terrible trial from which the weak come forth infamous and the strong sublime. It is the crucible into which destiny throws a man whenever it wishes to have a scoundrel or a demigod." It is apt to be the resistance which nature plants in the path of many a boy of dreams in order to test his worth, in-

dust and perseverance, and develop his character, as he journeys toward the star.

Victor Hugo was loyal to his ideal. He understood and championed the spirit of loyalty, and this Frenchman, who was born in a soldiers' camp, followed armies as a child in foreign lands and lived under the Napoleons, well expressed his vision in the following words: "In the twentieth century war will be dead, the scaffold will be dead, hatred will be dead, royalty will be dead, frontier boundaries will be dead, dogmas will be dead; *man will live*. He will possess something higher than all these—a great country, the whole earth, and a great hope, the whole heaven."

To point aright to one's star, to glimpse and commence one's journey toward the ideal, is to have accomplished much of the task. An old proverb says, "Well begun is half done;" the hard thing is to get pointed right. There should be no "groping of the keys of the heavenly harmonies." Life does not consist of whimsical uncertainties, of capricious interventions, of mysteries, of supernatural, weird or miraculous occurrences, but it is immutable, rational Cosmic Law. Spirit does not upset natural law; it makes it. Ideals are not things of sorcery or magic; neither are they allied with miracles, witchcraft or the upsetting of universal laws. Spirit is essentially human, ideals are positively human, unless we have a poor opinion of the nobility of man and prefer to call all that pertains to man's highest nature—super-human.

The call of the ideal, the appeal of the soul's spirit of loyalty to the eternal principle in which is merged the ideal, is for growth, advance, progressive evolu-

tion and the unfolding of the inner self toward perfection.

“Leave thy low vaulted past.
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at last art free,
Leaving thine outgrown shell by life’s unresting sea.”
—O. W. Holmes.

The real land of dreams is a land of pure reason and of loyalty, of what ought to be and will be. The power within man propelling him slowly but surely toward the ideal, is potent and irresistible. If a man’s work in the world is to amount to anything, the plan or general scheme for action must be in harmony with the ideal, and the cause must be worthy of his loyalty. Von Moltke had for his motto “First weigh, then venture.” He was unusually slow, cautious and painstaking in planning, but daring and almost reckless in execution when the resolution to act was formed. Every man should *see* before he moves, plan before he acts, find his star and then pursue it with definite purpose, not recklessly but earnestly, not fanatically but loyally, not leaving suffering and human wretchedness in his wake, but a humanity made happier, better, and with burdens somewhat lightened because of his work of social service.

There are many young men in the world who are dreaming of success and planning to do big things *when the right time comes*. They seem to prefer dreams to work, and often look with disdain upon the little things, the doing of which would lead them nearer to the goal. A boy’s dream must be made to come true by whole-hearted effort and indefatigable

industry. Worthy dreams are not realized by the doing of isolated big things, but rather by the loyal performance of everyday and seemingly insignificant tasks in the path of duty. It is useless to dream of the future and hope to realize one's ideal if the opportunities and duties of the present are overlooked. Brendel, in Ibsen's *Rosmersholm*, was a dreamer of big dreams, an "idealist" who would uplift the world. He dreamed his young life away, and when his great opportunity arrived, he discovered himself to be a spiritual bankrupt—without ideas or ideals. He had, throughout the years, been deceiving his friends, but, worst of all, he had been deceiving himself. If he had *acted* in his younger days instead of merely *dreaming* about great actions, if he had trained and fitted himself to develop his plans and attain to his hopes, if he had only realized that *working* for results leads to success, while simply *waiting* brings failure and despair, he would have been ready when the great opportunity—the supreme moment—arrived. Ideas are useless unless translated into action. Ideals are not worthy of the name unless they inspire one to prompt and maintained whole-hearted action.

The loyal man as he progresses toward the ideal portrayed in his dream, gains in vision and clearness of view. He may not achieve in this world the complete joy of realization, but the satisfaction of stronger light and reflected beauty gladdens the souls of those

"Who rowing hard up stream
See distant gates of Eden gleam
And do not deem it all a dream."

Schopenhauer has said that a man's experience in life should teach him two things—"to look ahead and to overlook." The dream of the ideal and the star of hope gives vision to the practical, understanding mystics, who alone perform the worthwhile work of the world. Unity with the Cosmic Spirit, which comes from a life of purpose expressed in service, radiates that loyalty which looks keenly at oneself and indulgently at others. The time to dream and vividly picture the ideal is in youth, when the virile strength to combat and overcome discouragements and resistance is the greatest; it is then that the sun-lit path of a long life stretches out before him, pregnant with opportunities for service.

No life, however, is too old to have its dream, its hope and its ideal. If the soul has retained its youth, the day-dreams of the physically mature, or the old, with the wisdom of experience to draw from, become inspirations of wonderful potency. The young men, we have been told, see visions, and the old men dream dreams; the young glimpse into the future, the old live over again the impressions of the past which have lodged in their sub-conscious brains. The young generally look forward, the old backward. Day-dreams are, however, volitional, constructive, mental flights from which the old man is not barred, if he has kept his mind plastic and his soul young.

VII.

RELIGION

RELIGION is one of the most misunderstood words in the English language. It is generally considered to apply to an acknowledgment of a supernatural Being, or a protestation by which one claims allegiance to a mythical god. The word is not popular in the average man's vocabulary; it is associated with mystery, superstition, emotionalism and fanaticism. The pages of history reek with intolerance performed in its name; many of the blackest lives of the past were zealots who claimed to be actuated in their deeds of deviltry by motives of religious fervor, and today religion is profaned by mountebanks, and its noble spirit perverted by bigotry, egoism, falseness and charlatanry.

But all this has absolutely nothing to do with the true spiritual power of real religion. A principle must be judged by its inherent truth, its reality, power and worth, i. e., by what it actually is. Miserable warped portrayals of some one part, distorted presentations of certain features and ignorant, hateful exhibitions of error, under the false assumption of its name, do not mar or affect in the slightest degree the beauty and truth of Cosmic fact.

To talk of religion, it is necessary, first, to sweep clear the ground of all illogical theories, misconceptions and half-formed opinions. Mental anarchy and chaos of thought on any great subject are de-

structive to truth; the void of nothingness is to be preferred, if from this void there can be generated an appetency to know, and the desire to construct an edifice of truth. The average man must obliterate from his mind all his false conceptions of religion, his unthought acceptances of unreasonable statements, authoritatively given, and put a stop to his gullibility before he can successfully search for rational truth and spiritual wisdom, and, having found it, build his structure of reality.

The word *religion* means to "bind together," not a few men into a clan, tribe, state or nation, or into a sect, denomination, church or institution, but to bind *all* men together in spiritual brotherhood. Every creation requires a creative power; every manifestation of law suggests a power that made the law. Religion acknowledges the existence of this power and desires to place the human soul in unity or at oneness with it. The creative and sustaining power of the universe and of all life may be termed Cosmic Spirit, universal power, divine force, the Creator or God—the name makes no difference and is of no importance; it is sufficient to know that it is the spiritual power which is beyond all the limiting conceptions of the crude mortal mind.

Man is an instrument of this divine power, a tool made essentially intelligent by spirit, and created to function in the work of world-development. In every man has been implanted a spirit which functions as a sort of divinely-actuated motor, in contact with the great Cosmic generating force, through which all have their being and their individual, social and spiritual power.

Man's unsullied conscience is the oracle of God, the mirror of heaven and a court of divine justice,

and each decree rendered is permeated with love. It is the enlightening ray of divinity which illumines and invigorates the life of man. It is *religion* which acknowledges this sublime influx which produces the vital dynamics of ethical being, and possesses "the priceless power of an inexhaustible energy."

The word *religion* becomes meaningless when used in the plural. There cannot be *religions*, for religion is essentially one. Theologies, beliefs, dogmas and creeds are numerous, but religion is one. A man is a man when complete and actuated as an entity; a man's leg, an arm or head is not the man, neither can one phase of religion, when isolated from its wholeness, be properly termed religion.

Every people known to have inhabited the earth, from the earliest times of record and tradition, have had their peculiar conceptions of religion, and no matter how crudely expressed, they have given testimony to an inherent belief in a God, and their desire to worship and render fitting homage to Him.

Mankind has always seemed possessed with a mania for thrusting its self-satisfied and essentially irreligious egoism between the soul and its God; therefore religion, whose inherent virtue is absolute simplicity, has been portrayed as something complex and difficult to understand, unless "explained" by a meaningless mass of diabolical, dogmatic interpretations which confuse and deaden, instead of elucidate, clarify and instruct.

Theology is but a man-created science which attempts to unravel a man-created mystery, and find a path out of a mental labyrinth of darkness; it is the result of impious bungling with religious truths throughout the ages. Religion defies a definition of detail. One would not care to attempt to

minutely describe the universe with all its laws; the task would be impossible, and if attempted, would take ages of time and require constant modification, as further light and wisdom were acquired. What one cannot do with material substance, one certainly cannot do in the realm of spirit, which permeates the material and exists in a vaster realm of illimitable space. The essential spirit and intrinsic virtue of the whole can be defined and understood; the detail of the parts and the critical analysis of attributes, reasons and objects are impossible. The expenditure of effort along such lines is, moreover, worthless, unnecessary, and even profane.

An egoism of conceit or fanaticism formulates a code of belief, not only for oneself but for other people, as a substitute for their individual thinking. Ignoramuses, as well as learned men, have formulated systems and prescribed tenets of belief; and when they are accepted by any body of people, either from choice, mental lethargy or compulsion, the originators are acknowledged as authorities. The curse of dogmas lies in the importance given to them by the average man. They are often considered more important than fundamental truths, and all dogmatic systems result in fanaticism and perverted ethical judgments. To some people, the decree of a soulless dogma is the voice of God; the recital of a mind-blighting creed, essentially Godless and irrational, produces in some persons a state of emotion which absolutely submerges their naturally splendid intellects, and deprives them of their function of sensible discrimination, and the free and unfettered search for truth.

Dogmas make prejudiced and intolerant minds, which in turn produce bigots, who try to force the

world to their own deadness of soul. As George Eliot has said, "There are people who require no other transport to a statement than that it accords with their wishes and their general conception of God's dealings"—these conceptions being unthinkingly based on the acceptance of dogma, and because of convenience, tradition or senseless convention. Men have always fought the most savagely for their most worthless, unreasonable, and untenable opinions. The great battles of humanity have not been for truth, but against it.

Max Müller has defined religion as "Such a perception of the manifestation of the Infinite as produces a moral influence on the conduct and character of man." The perception of the Infinite is not religion; a recognition of the moral relation of man with his fellow man can hardly be termed religion; but such a perception as enlarges and enriches the moral life and conduct of man, is religion. Cardinal Newman has said that religion is "the knowledge of God and of His will, and of our duties toward Him," but one may have such knowledge and be morally indifferent to it. Religion has also been defined as "communion between a worshiping subject and a worshiped object," but religion may exist where there is no conscious worship, and religion is not confined to worship. Matthew Arnold's definition of religion as "conduct touched by emotion," is hardly correct, for there are both virtuous and evil emotions, and much that is palmed off on the world today as religion is but the emotionalism of ignorance and superstition. If the emotion that Arnold refers to is inspired by infinite truth, love and loyalty, then the definition may be accepted.

Lyman Abbott has said that the quest of hu-

manity is after the perception of the Infinite. "It is a quest, not after the truth about God, but after God Himself. The two are not the same. Knowing God is not the same as knowing about God. The office of religion is not to tell men about God; it is to bring them into personal acquaintance with God; it is to bring them into a perception of the Infinite Himself. Truth about God is some one else's perception of the Infinite. It is not the perception of a perception that is religion; it is the perception of God. * * * The Bible cannot take the place of God. Faith in the Bible is not religion. * * * Faith in the church is not religion. * * * Acceptance of a creed is not religion. * * * Believing a creed is not perceiving God. This is religion—the personal perception of the Infinite. This is the quest of humanity—not a complete knowledge, not a comprehensive system, but God Himself—nothing less than God Himself. And such a quest must necessarily be personal. It must be conducted by each man for himself; it cannot be done vicariously."

This quest after God can never be completely successful; it must of necessity always be partial, for it is the quest by the finite concerning the infinite, and the knowledge which the finite gains of the infinite must be fragmentary and imperfect. It is, however, man's inherent right to pursue this quest unhindered, "to find God for himself, in his own way, with his own faculties, after his own fashion. This is the absolute right of every man; his absolute right because God is accessible to all men; his absolute right because this acquaintance with God is the divine end of his existence." *The universal truth in regard to the direct accessibility of God to every soul, is the foundation of religious liberty.*

Religion may be classified by sharp-nosed theologians, suffering from spiritual astigmatism, as Established, Natural, Revealed or Experienced. It matters not, however, whether religion be recognized and approved officially by state or government, whether it is said to be derived from the teachings of nature or based upon believedly positive revelation, it can only become religion when it is *experienced*, and this not in the sense of an illusion which prompts one to believe in the peculiar favor of God, in the upsetting of natural laws, and in the forgiveness of sin, but the rational experience of the unity of one's soul with the soul of the world. The narrow, churchly doctrine of Revelation has, unfortunately, been instrumental in forging chains which have bound man's soul to earth. God reveals Himself to man by the light of reason, and, of all things in the world, religion, stripped of its profane, man-made theories and prejudices, is the most rational. Every progressive, real thought that comes to man and tends to broaden his life, deepen his love and desire for truth, and thus encourage his loyalty to God and his fellows, is a revelation; and as there is only one source of all truth, love and virtue in the universe, such a revelation must needs be a divine revelation.

One experiences religion when he feels that he is part of the Universal Spirit of Life, when he is conscious of the divinity within him to such a degree that he becomes actuated by the ideal, when he proves loyal to truth and emerges from the cramping and enfettering egoism of self, into the bigness of the social spirit of the universal brotherhood and the filial devotional spirit of the fatherhood of God.

Religion, simply expressed, means carrying the

right spirit into all of life. The right spirit is the loyal spirit. Much that is palmed off on a gullible world as religion is mere senseless superstition, and much so-called loyalty is mere self-delusion. To be loyal to the shell of an outworn dogma, creed or convention is not to be loyal at all. Loyalty, cherished without reasoning and to no really practical purpose, avails nothing. Religion is essentially reasonable; it is truth, and it demands truth; it is loyalty, and it demands loyalty; it is reality in a world of delusion, and a fixed eternal fact in a world of change.

In the universe there can be but one source of power, but one spirit and one force, one Supreme Maker of harmonious Cosmic Law; there can be but one God. The Israelites proclaimed "There is but one God," which is true, but they added in their clannish egoism and selfish pride, "and Yahweh is His name." Yahweh was a mere tribal deity, and God was infinitely greater than the Hebraic conception of Him. The god of Mohammed was the god of Abraham—really an Arabian sheik—so Mohammed tells of the same god when he cries, "There is no god but Allah, and Mohammed is his prophet." To the initial restriction of human conception, originally inspired by tribal pride, is therefore added human power expressed in the claim of exclusive revelation. Zoroaster, the "Golden Star," and the founder of the religion of ancient Persia, says that God was named Ahura Mazda, which means the Lord of Wisdom. The Babylonians, Assyrians, Egyptians, the Brahmins of India, the Chinese and the early inhabitants of Europe, all had their gods of different names; but they were essentially the same, even though each was con-

sidered as particularly favoring a certain people. Zeus and Jupiter were the kings of the ancient Greek and Roman gods; the superior god and the conceptions of the deities of these two great civilizations were intrinsically the same.

Christ is to the Christian what Buddha is to the Buddhist, Confucius to the Confucian, and Mohammed to Islam. Christ was a Jewish prophet who never aspired to found a new religion; he was an inspired reformer. Buddha and Confucius were splendid teachers, inspired to lead certain peoples to nobler conceptions of life. Mohammed, the most modern of the founders of a great religion, claimed to be a prophet, and the first part of his life was saintly; the antagonism and hatred of his townspeople, however, resulted in his taking up the sword, and the death of his wife gave him an opportunity in later life to express, in no uncertain fashion, an inhuman brutishness, trickery and sensuousness, from which his early life had been free. The religion of Christ was founded on love, that of Mohammed on the sword. Although so opposed in principle, yet the hypocrisy, fanaticism and bigotry of falsely-called Christians have shed more blood in the world than the frenzied followers of the prophet of the desert. The followers of Buddha and Confucius have founded religions based on the wisdom of their great teachers; and divinity has, to a greater or less degree, been proclaimed for the founder of each of these great religions. Every professed religion reflects, in a measure, the glory of the *one great religion of truth*; and the extent of its power depends upon the mental condition and sincerity of the people who declare allegiance to it.

True religion demands freedom of conscience,

breadth of thought, toleration, love and service. Religion is the passion for truth, and the passion for truth is the worship of God. It is devotion and conscientious fidelity to a superhuman principle and overruling power. Love is, in some form or other, an essential to the spirit of loyalty, and it operates as the potent power in religion. Voltaire once said that to cease to live is nothing, but to cease to love is death. In the high realm of religion this is true; there can be no religion without love, and without religion, man dies. Any form of religion that does not demand that love to God be practically expressed by love to one's fellows, is but a useless shell, and has no contact with the true faith. A form of religion that promises the payment of rewards for confession of faith, or even for deeds of virtue, and threatens with punishment, if such declarations are not made and deeds performed, knows more of the psychology of the ignorant, human mind than of the eternal spirit of truth.

Religion is not a system of worship, a ritual, a form; it cannot be expressed by creeds or statements of belief. It may be all these, but it is infinitely more than these. Religion in the future will be expressed with less theology and more of the spirit, with less creeds and more understandable truth, with less complication and more free simplicity. The world needs real, spiritual enthusiasm expressed in practical activity, and, as Prof. Peabody has said, "A new accession of intellectual power, the capacity to translate the message of the timeless into the dialect of the present age."

Religion is a life-essential, and is the expression in its fullness of man's real self—the functioning of inner, spiritual power in harmony with the great ideal. Religion is not separate from man's true

culture; it is man himself. The most characteristic feature of human nature is the religious element. Man instinctively worships; he objects to being forced to worship along prescribed lines, but his soul intuitively and spontaneously seeks and adores that which is reality. Man's superiority over every form of life is *within* him, and, as Confucius said, the wise man is cognizant of it; the foolish man ignores it.

Carlyle admitted that "a man's religion is the chief fact with regard to him." Religion is more than a belief; it is a condition, a self-evident fact that one must reckon with. Christ said, "I am among you as one that serveth, that worketh." Religion is not only thinking, feeling and willing, but it is doing. It is the totality and ultimate of life, the beginning and the end; it is not only love, trust and service, but it is unity and reason. It is the power which brings a man back to truth when he has wandered from it. It is a spiritual resilience, which brings a man back to the fight of life with vigor and faith.

The Christian portrayal of Christ crucified, expressing the sorrows and sufferings of the world, is emotionally appealing, as well as harrowing. The *Pieta* of Michael Angelo, in St. Peter's at Rome, is the embodiment of all the grief, distress and sadness that the genius of the world could portray; but is this the great message that the living Christ would have us heed? Is it not Christ the teacher, the man who sought to give the world rational truths and express intuitive wisdom, the unselfish, humble man of love and peace, the paragon of virtues, which were expressed in his daily life among men amidst the temptations which beset all men; is not the Christ

living nobly among men the Christ that draws humanity by truth to God?

Religion can never be comprehended by emotionalism; it is rational. It should not be depicted by death, but by glorious life. It should not be portrayed by a patriarch on bended knee; Emerson's conception is better—a vigorous youth picking himself up after he has been knocked down by his antagonist.

“This is he, who, felled by foes,
Sprang harmless up, refreshed by blows.”

Religion is for men, for fighters in the arena of the world. Madame de Staël well said, “The religious life is a struggle and not a hymn.” It is a conflict that must be fought in the world, not in a monastery, or on one's knees in the church, but on one's feet and with one's hands, as one engages in the duties of life.

“They only the victory win
Who have fought the good fight and have vanquished
the demon that tempts us within,
Who have held to their faith unseduced by the prize
that the world holds on high,
Who have dared for a higher cause to suffer, resist,
fight—if need be to die.
Speak history! Who are life's victors? unroll the long
annals and say
Are they those whom the world calls the victors—who
won the success of a day?
The martyrs, or Nero? The Spartan who fell at Ther-
mopylae's tryst,
Or the Persians and Xerxes? His judges or Socrates?
Pilate or Christ?”

—William Wetmore Story.

The evils of the world can all be attributed to ignorance; and the greatest ignorance of all, blight-

ing the human race, is that pertaining to religion. Colton has said, "Men will wrangle for religion; write for it; fight for it; die for it, anything but—live for it," and he should have inserted "understand it," for no man can fittingly live, nor should he write, fight or die for anything, unless he fully comprehends it. Dean Swift once said that "We have just enough religion to make us hate, but not enough to make us love." Shelley well expressed the shortcomings of dogmatic tenets when he wrote, "Ah! what a divine religion might be found out, if charity were really made the principle of it, instead of faith."

Man's knowledge of the universe is gradually increasing; and with advancing knowledge, science changes its theories and modifies its beliefs in the light of greater acquired truth. Religion is not subject to laws of progression or evolution, but theology, creeds, dogmas and religions are. As long as man is determined to dogmatize religion, and chart the "whys" and "wherefores" of life, into a code of beliefs and expressions of supposedly understandable truth, just so long will the religion of yesterday become untrue with the light of today, and its creeds and beliefs will have to be changed or they will clog the wheels of human progress.

A so-called civilized twentieth century, with a third century conception of religion, dogmatized and fed, with all the trimmings of superstition, to a gullible people, whose minds and very souls are atrophied by the power of hierarchy, must bring tears to the eyes of the gods. Religion was approached quite closely at times by the ancients, but was discarded, and the substitutions afforded have been of force—not of love, truth and soul. The

Christian religion, as dogmatized and molded into a senseless, shapeless thing, contains less of the real Christ and the true religion which He strove to preach, than many a so-called pagan or heathen belief.

Copernicus, in 1543, proved to the modern world the error of the Jewish and Christian scriptures in astronomical matters, and demonstrated truth long known to many "pagan" philosophers. The church, however, could not accept heretical beliefs; and men, actuated by the spirit of truth and God, were burned to death to prove the errors of science. The discovery of the Sacred Books of the East affected the "exclusive" ideas of revelation about the Bible, prevalent in Christendom. Lyell's research affected the world's conception of the antiquity of the earth, and proved the error of the story of creation as recorded in the Book of Genesis. Darwin followed with his memorable treatises about the origin and nature of man, which administered a decisive blow to a traditional superstitious belief, and gave the world a truer conception of religion. Religions gasped, fighting for breath; priests, preachers and teachers maligned the loyal searchers for truth; but real religion took on more vigor, and what has been termed the eternal riddle has become more simplified, more reasonable, more just.

Religions have more recently been changing their "infallible and eternal" creeds to conform with the newly discovered, but proven and self-evident laws. Science reaches out for truth, receives it with joy, and hails it as a vehicle for man's advancement toward his great destiny. Religions have fought against truth; those who dared to loyally respond to truth have been branded as heretics, and, although

actuated by God in their souls, have been stigmatized and cursed as unbelievers and infidels.

Religions must and will follow the laws of progression and evolution, and as long as they insist on creeds, articles of faith and specifications of beliefs, just so long must they be subject to revision and change. God and religion change not; human conceptions and limitations will change as humanity becomes more spiritual and more capable of thinking in terms of spirit. The real fact is beyond argument, beyond definition and delineation. Why hide the fact in mysterious clothes, why spend a lifetime speculating on the impossible and the non-essential and thus become, through sheer weariness, disloyal to obligations and blind to spiritual truth?

Religion has been defined as a system of faith or worship. Religion cannot be explained and restricted by any system; it is beyond all limitation. Faith is belief, and creeds are organized beliefs. In the Scriptures we read, "Faith, Hope and Charity, but the greatest of these is Charity." Hope is a desire that has expectation of attainment, it is confidence in future events, which is grounded on substantial evidence; the primitive root of the Anglo-Saxon word itself means "to open the eyes wide" or "to watch for what is to come." Charity, the greatest of these virtues or attributes, in the original, means dearness, affection, good-will, love. In the revised version of the New Testament the word "love" is substituted for Charity, and to love is to have strong affection, great tenderness and devoted attachment.

Religion, instead of being a system of faith, or an institution portraying hope, is a universal expression of love, a spirit of Cosmic unity and loyalty.

It is not an emotion, but a principle—an unchanging aura of the Godhead which permeates the immeasurable spaceland.

Religion demands homage of the *inner* man; an external expression may be meaningless. It requires worship, which is homage due to worth, and adoration, which is honor with love. It manifests itself by piety, which is sincere devotion to service. A truly religious man is one whose life is unselfishly dedicated to the service of the world—a consecrated man, i. e., not profane, but one who is actuated by the spirit of the world. "Pure religion and undefiled," wrote St. James, "is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."

Religion is essentially a union between the real or inner man and the great universal spirit. Its principal characteristic is, obviously, truth and rightness. If religion is presented as a characteristic of the outward man, it is obviously unreal, for reality can only have union and cohesion with reality. If the relation of a man in the world to the Cosmic Spirit were purely that of soul, the man would be essentially spirit and purely ethereal and mystical, and could not possibly exist as an expression of human nature in a physical world. It is the spiritual within man that uses the physical body in an endeavor to suitably express itself, and thus give value to the outward and the formal. Of all men who have lived, Christ approached most nearly the line of perfect spirit within human flesh, and, therefore, His wisdom came primarily not from books or the teachings of scholars, but from intuition, which He received from the spirit.

Superstition profanes the worship of God. The

spirit of life has nothing in common with that which is irrational, false and unreal. The world is full of men and women who, using their God-given brains, repudiate the superstitions and magic mysticism of so-called revealed religions. Rational beings cannot worship a whimsical God who plays favorites, upsets universal laws as His capricious mood may suggest, and revels in inflicting suffering and punishment; they instinctively believe in universal justice, cause and effect. There are no atheists in the world; no man can exercise thought and deny that there is an underlying unity in the world. It has been said, "If there were no God, mankind would have to make one." A supreme power is necessary for any mind to build up a theory of things; but the trouble has ever been that man has been more anxious to make his God, than to search for the true and only God.

Men have been branded as atheists, and in the Middle Ages were hunted like criminals, tortured and murdered, because they believed in *God*, rather than in a fanatical, superstitious and irrational burlesque of God. There are many people in the world who, since the days when Huxley coined the word to explain his belief, can be termed agnostics. An agnostic professes belief in God's existence, but denies the knowableness of His nature. Therefore, the most religious men might be termed agnostics, even though the word is generally used in a derogatory sense. The man that affirms that he knows religion to the extent that he declines to affirm or deny where heaven is, and refuses to attempt to describe the appearance and size of God, exhibits not only good sense, but a reverent, devotional spirit.

Religion raises the soul of man to a plane infinitely higher than any mere human knowledge.

That which is spiritual is alone unchanging and unchangeable in a world of perpetual, unceasing change. All the virtues that merge in spirit are unchangeable. There is one truth, one wisdom, one rightness. If one could enjoy religion in its fulness, one would partake of the nature of the divine. Spirit permeates all space. Our ignorance of it is deplorable and distressing, and yet we sense it and occasionally glimpse its sublime beauties.

"I have felt

A presence that disturbs me with the joy
Of elevated thoughts, a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man,—
A motion and a spirit which impels
All thinking things, all objects of all thought,
And rolls through all things."

The soul is the man, the real responsible personality, the distinct individuality. Pedagogical education *en masse*, parents, teachers and the maze of authorities which surround and influence a child, tend in early life to cramp and dwarf the soul and mold it as tradition and environment decree. It is hard work, however, to make any soul ignorant, and the spirit of the child and youth often fights nobly against the atrophying tendency of a kind-hearted but stupid society.

The soul of man is the only fit judge of his actions and of his beliefs. Browning says,

"Ask thy lone soul what laws are plain to thee,
Thee and no other,—stand or fall by them!
This is the part for thee; regard all else
For what they may be,—Time's illusion."

No religion is bad; even in the worst, there must needs be some inspirational power, some belief in a power higher than oneself that tends to lift one's thoughts from the sordidness of life to a vision more or less sublime, and to virtues more or less ideal. All religions, no matter what their outward form, acts of ritual or confessions of faith may be, indicate for their adherents recognition of a God to whom they feel that honor and devotion are due.

"Children of men! the unseen power whose eye
Forever doth accompany mankind,
Hath looked on no religion scornfully
That men did ever find." —*Matthew Arnold*.

The body of all religions is, in general, the same. Emerson said, "I do not find that the age or the country makes the least difference; no, nor the religion the actors spoke, nor the religion which they professed, whether Arab in the desert or Frenchman in the Academy. I see that sensible men and conscientious men all over the world were of one religion." It has been often recorded that Bishop Burnet made the same remark, that men of sense are really but of one religion. When asked "What religion?" he answered, "Men of sense never tell it." Men of sense could only answer that they were groping forward to the one great religion in which all the world's great religions are absorbed, with their ridiculous, stiff-necked and profane differences lost in the process.

"For forms of faith, let graceless zealots fight;
He can't be wrong whose life is in the right."
—*Tennyson*.

The differences in existing forms of religion, sects, denominations, churches, creeds and dogmas

are somewhat like the inequalities and dissimilarities appearing in the various combinations of a kaleidoscope. The bits of glass present different pictures to the eyes of the various persons who use it, and yet in reality the glass and the instrument are the same for all. The various religions of the world, as they exist and maintain their aloofness today, are like the instruments of a great orchestra, each one of power and capable of emitting sounds of beauty; but the orchestral score which would chart and synchronize the multitude of instruments into one grand symphony is missing, and thus the world waits for that "symphony of religions" which, in its glorious oneness, will stir the souls of mankind.

The forms of religion are today the product of different climates and dissimilar temperaments of peoples of variable mental development and peculiar physical environment; but in every race and every man there is an inner appetency and yearning for a nobler and more complete existence. The Bibles of the seven great world-moving religions tell the same great truths; and in some which we know the least about, there breathes sublime tolerance and love. When a narrow-minded, fervid speaker at a public meeting in Boston declared that certain passages which he quoted from the New Testament could not be paralleled in any other writings, it is refreshing to hear that Ralph Waldo Emerson, who happened to be in the audience, rose with dignity and serenity and calmly said in his characteristic way, "The gentleman's remark only proves how narrowly he has read."

At the World's Parliament of Religions, held in Chicago in 1893, two hundred and fifty-six delegates were present, and it is to be regretted that

amidst a gathering sublimely suggestive of harmony and tolerance, the only discordant note should come from the Christian. All the sects of Christianity were officially represented except one—the Episcopalian, the Archbishop of Canterbury having decided that he could not regard the non-Christian religions as on a level of equality with Christianity; and a Boston divine showed himself a narrow bigot when he took occasion to cast aspersion upon those “who did not regard Jesus, the Christ, as the Savior of mankind.”

Alfred W. Martin has written, “The effect of the Parliament upon the Christian and the non-Christian was singularly striking and profound. To the non-Christian it meant this: a better and more complete conception of Christianity. Remember that Christianity had come to these Orientals in battleships and at the point of the bayonet. Christianity had come to them, it is true, with the Missionary and the Bible; but it had also come to them with opium and the rum bottle. Here at this Parliament, those foreign delegates had a chance to see the finest products of our western civilization; they had an opportunity to hear the foremost representatives of the Christian religion. The consequence was that they went back to their Oriental homes with corrected notions of Christianity and of its representatives.”

It is delightful to think of this Congress and hear of a prominent Swedenborgian and a high dignitary of the Roman Catholic church walking arm in arm, followed by a Greek and a Jew, a Confucian and an Evangelical Christian, then a Mohammedan and a Zoroastrian, followed by a Baptist and a Hindoo Monk. The Bible of the Chinese well says, “Religions are many and different, but reason is

one. Humanity is the heart of man, and justice is the path of man. The broad-minded see the truth and similarity in different religions; the narrow-minded see only the differences," and Buddha fittingly said that "religion is like the sky; it has room for all."

The existing religions of the world can be imagined as each having a peculiar dominant color. They represent some shade in the colors that in the spectrum blend into each other. There are distinct colors, but pure light is made of all of them. Religion is a unity; it is complete, and spiritual light will never flood the world until religion is diligently searched for at its source. To endeavor to build up violet, green or red into a white light is beyond human power, but white light is accessible and ready to flood the world with its beauty, if man will only make the necessary connection between his soul and God.

"Just as fast as men and women everywhere come to feel that spiritual freedom means more than slavish adherence to any tradition or creed, just as fast as men and women everywhere come to care more for the victory of truth than they do for the triumphs of their sect, just so fast will the world hasten the advent of the universal religion that shall lift them all above differences of caste, color, creed and race into that sublime religious fellowship which has been the dream of every age and of every race."

Religion is the foe to exclusiveness or priority; it cares naught for credentials certifying to age, revelations, accomplishments or traditional rights. It acknowledges the praiseworthy achievements of any religion which has brought hope into the world, relieved distress, and taught the truth in the measure that it was attained. Religions have been pro-

gressive in the past and by the law of evolution, will undoubtedly continue to unfold toward perfection and unity.

“Our little systems have their day
They have their day and cease to be,
They are but broken lights to Thee,
And thou, O God, are more than they.”

The world has suffered much because of the frenzied zeal with which worldly-minded men would war in regard to the dogmatizing of spiritual truths. Crudity, bigotry, ignorance and fanaticism, with a good measure of selfishness and lust, have resulted not only in the propagation of ridiculous, soul-blighting untruths, but in an “insane license of affirmation about God.”

The defence of truth by untruth, and of untruth by more untruth, is one of the most serious conditions that stand today between churches and religion. When truth and faith do not agree they should promptly part company. If they do not do so openly by an expressed revision of the code of belief, the faith becomes irrational and degenerates to a harmful superstition, which dupes the ignorant and ultimately becomes the jest of the learned.

A religious faith should always be a man's loyalty to the truth, and knowledge of the truth grows and expands progressively. The tragedy of most religions lies in their assumption of infallibility—an absurd premise which every generation can clearly disprove. There is nothing imperfect, incomplete or changeable in religion, but as long as churches and sects prepare creeds and dogmatize details of beliefs, just so long will man's interpretation of the small parts that collectively make the complete totality, be subject to revision, and, unless con-

stantly changed, in harmony with man's keener and truer vision, they will retard the movement of man toward his God.

No man should permit himself to become a bigoted iconoclast. An earnest, loyal Baptist, Presbyterian, Roman Catholic, Buddhist, Mohammedan or Confucian is on the line. An "Anythingarian" with spiritual desire and a sincere motive in life is journeying likewise on one of the multifarious roads that lead to unity with God; and that is really what every religious sect, no matter what its claims may be—conservative or extravagant—is striving to attain.

The church fold does not separate the sheep from the goats; the ministry cannot pardon sin or hold back the waves of retribution for any natural law that has been outraged. Even saintship is not a passport to heaven; testifying for God does not of itself affect the well-being of one's soul or make the world any better. God's plan for man is service, and hard, honest work to the very utmost of all one's inherent capabilities. If a man fails to use his constructive powers to the limit of their possible usefulness, he cannot call himself religious. The soul of the world is striving toward perfection, and religion is that power which connects the enthusiasm of mortal man with the love and power of the Universal Spirit. When a man utilizes all his possible time and all his endowed faculties in the service of the world, working honestly with vision and ideals, then is he religious, and all the powers of the hierarchy or the devil, and all the organized mob-forces of a society which worships tradition and authority, cannot cheat him of the approval of his soul, nor deafen his spiritual ear to the "Well done, thou good and faithful servant"—the approbation of his God.

VIII.

THE RELIGION OF LOYALTY.

RELIGION is not a system of faith or a form of worship by which, through protestation and outward approved acts, men indicate recognition of and bear testimony to a God to whom they believe obedience and honor are due. It is not expressed by fear or awe of some superhuman or over-ruling power. But it is a oneness of the human soul with the great soul of the world; it is harmony of the human spirit and the real inner man with the Cosmic Spirit—the universal creative and sustaining power, the Maker of Laws, the Supreme Divinity.

Loyalty is faithfulness to law; and since the highest of all laws is the spiritual law, the highest possible form of loyalty, its noblest conception and most sublime manifestation, is to be found in the realm of the spirit as an attribute of the human soul. Loyalty is allegiance, a sentiment that can be fittingly expressed only to some power greater than oneself. It is faithfulness to obligation, fidelity of a part to the whole—of the spirit of man to his God. Loyalty demands homage, which is the deferential acknowledgment of superiority. It expresses constancy, which has been called the foundation of all virtues; and there is no such thing as constancy in this world of change outside of the realm of spirit. To be loyal is to be legitimate; it is a quality that is real, genuine and lawfully begotten; it is conformity not

only to recognized principle, but to the highest universal law; it is logical and reasonable, rational and provable.

Loyalty is the most sublime of all the virtues; it is the complete expression of religion. A disloyal man is an irreligious man; a loyal man to any cause is a better man than one loyal to no cause at all, just as a man faithful to a narrow, untrue religion, founded on superstition, is generally more worthy than one who is void of all ideals and whose thoughts never dwell on spiritual things.

The term *Religion of Loyalty* may possibly be considered belittling to religion and suggestive of unspiritual restriction and limitation. Religion, however, is not a theory, but a fact; it is more than a mental attitude, it is a condition. If the term Religion of Loyalty does not please, a transposition of words into the Loyalty of Religion could be made, without detracting much from the thought, for religion and loyalty, when used in the broadest sense, are almost synonymous.

When we speak of the lesser loyalties, we refer to loyalty to some cause or other; when we refer to the lesser religions we designate them with distinguishing adjectives, or describe them as religion of something or other. In the supreme sense, loyalty is loyalty complete and thoroughly comprehensive; and religion is religion which all description restricts, lessens and weakens.

The term *Religion of Loyalty* is used to emphasize the totality of absolute loyalty; it means the spiritual oneness of loyalty and the idealistic unity of the spirit of reality. To speak of loyalty to religion would mean loyalty to a dominant, infinite

and absolute loyalty; the religion of loyalty refers to the same perfected, spiritual completeness.

The function of religion is to enable a man to find himself and his proper place and sphere of usefulness in the world; but the determination to do this is an attribute of loyalty. A religious man and a loyal man is, in each case, one who strives to become all purpose, truth and love.

Religion, it has been said, is an emotion resting on a conviction of the harmony between ourselves and the universe at large. It is the relation of man to the First Great Cause of all things—the soul of man to the universal spirit. Religion is “the stream of tendency by which all things strive to fulfil the law of their being—a power which makes for righteousness.”

Religion, therefore, is a power as well as a condition; it is the eternal force which brings inspiration and harmony to the life of man, as he progresses toward the ideal. Religion is an inadequate term for the universal order which “the mind of man knows exists as a law, the heart seeks for as a benefit, and the soul is at oneness with.”

The Religion of Loyalty is, therefore, expressive of the idealistic relationship, the spiritual fulfilment, the harmonious inspiring force and the compelling power of the highest universal law. It is expressed in the consecration of oneself and all of one's faculties to the work of the world, in the service of one's fellows and in constant devotional active worship of the supreme good and ultimate truth. It is the reverential submergence of oneself and all one's power into the spiritual and real forces of life; it is the true worship of God in the paths of active duty and unselfish love, and this in a practical world of men and things.

Religion is a life-essential; it is in harmony with the profoundest side of man—that which is real and immortal within him. Loyalty is an unfolding power which achieves, absorbs, purifies, grows from selfishness to altruism, thence through idealism to that spiritual actuality or unity which is not a manifestation of God, but is God. Religion is an expression and a power of supreme love and truth which are ever indicative of the spirit of loyalty. True religion is unity with God; absolute loyalty, pure and undefiled, is God.

Royce has said, "Loyalty is the will to manifest, so far as is possible, the eternal, i. e., the conscious and superhuman unity of life, in the form of the acts of an individual self. Loyalty is the will to believe in something eternal and to express that belief in the practical life of a human being."

Loyalty demands unity which is the essence of religion; both strive to bring to pass the spiritual union of all mankind, the union of the soul of man with the soul of the world, and, therefore, it operates to combine the souls of individual men, one with the other. Loyalty, however, is not only a unity of the soul with the spirit which permeates the world, but it is an acceptable unity or harmony necessary for power and fitting service between the inner and the outer, the real and the temporal, the physical faculties and the divine actuating being. Therefore, loyalty is apparently another word for religion, for it is assuredly that devotion to a profound and spiritual cause which unifies human lives.

Loyalty is the spiritual magnetic force which draws men to each other, in order that their personalities may react one upon the other and that their individualities, with all of their distinctive faculties

ordained for service, may be harmoniously combined into larger and more powerful social units for Cosmic good. The real inner man inspired to look outward and upward, to glimpse the ideal and view the vast field for work and service lying all around him, finds his inner self intensified and exalted. The spirit of loyalty supplies the vision, the purpose and the power; it ennobles the individual life; it is the religion of loyalty in which is found truth, love and the Eternal Spirit of life which moves the world toward the Great Ideal.

The most truly spiritual men of history have been the most loyal. Such men as Zoroaster, Confucius, Buddha, Socrates and Christ were permeated with the religion of loyalty. The magnificent love of Christ, His humanity in the Garden of Gethsemane and His divinity on the Cross; the noble defence and death of Socrates; the sincere and sublime unselfish sanity of Buddha; the ethics magnificently expressed by Confucius, who lived his span of years a man among men, yet a devoted, faithful and uncompromising servant to the ideal; the earnest purpose of Zoroaster of antiquity, who feared not death but feared only not having lived well and completely; these are men who knew the demands of loyalty, to whom loyalty was religion and religion, loyalty.

In all history or literature there is no stronger picture than the contrast of Christ and Judas—Perfection and Depravity—Loyalty and Disloyalty. The imagination fails to grasp a more unmeasurable space than exists between the loving, loyal Christ and the Judas who, for thirty pieces of silver, betrayed Him with a kiss—a pretended expression of love. Was not the kiss of deceit, with its despicable hypocrisy, even more baneful than the treachery

of the great betrayal? The story of Judas betrays the acme of disloyalty, the absolute absence of religion, the dearth of soul and the extreme opposite pole from the idealized and perfected spirit of loyalty.

Every thought of man, every word and every deed expresses loyalty or disloyalty, and is religious or irreligious. The Religion of Loyalty requires not only faithful allegiance in thought, word and deed, but it demands oneself, the submergence of will to the spiritual oneness of the Great Cause. Such unity is expressed in life by the unreserved human power, idealized and made complete in the zenith of human attainment. It is the spirit of angels actuating the work of man.

Royce, in his *Philosophy of Loyalty*, asks "What am I here for?" and then he answers, "You are here to become absorbed in a devotion to some cause or system of causes. Your devotion must be as thorough as your effective power to do work is highly developed. Herein alone lies the solution of your personal problem. In case you are loyal to nothing, your existence as a private individual will remain to you a mysterious burden, which you may learn to tolerate, or, even if you are lucky and thoughtless, to enjoy, but which you can never discover to be anything of rational meaning unless you take yourself to be a center of activity of which some spiritual power to which you are loyally devoted makes use. And this power must be much bigger and worthier than your private fortunes, taken by themselves, can ever become. If such a spiritual power, such a cause, such a God, stronger than you are, enters you, possesses you, uses you and finds you its willing, loyal instrument, then you have an office, a function,

a place, a status, a right in the world. This, your right, will become manifest to you only through your loyal deeds. You will work in the spirit of your cause. Your power will be dedicated to the cause and the otherwise miserable, natural accident that you are, with just your sensations, your ideas and your physical organism, will become transformed into a notable event in the great world—the event that precisely your unique service of your chosen cause has come to pass by your own will.”

A man must choose his cause and serve it; it must be a worthy cause, no matter how small and relatively unimportant; but in doing the most trivial things of life a man must strive for unity and completeness with the soul of the world. Wherever work is to be performed, *there* duty lies; and the demand of each real duty is a worthy cause. A man should strive, however, to find a cause that stimulates his being and encourages the development of his innate forces; but while peering around for the cause which will demand the bigness of himself, no opportunity for service which arises in his path can be avoided, shunned or ignored by the truly loyal man.

The activity of every man in the world should directly generate more loyalty in the world, and also tend to develop loyalty in others. No man can live a successful life who leaves the world without having added to the common good of religion and loyalty—that spiritual reality which furnishes the ideals for men and that is substantially expressed in lifting men to a higher plane of existence.

Without the Religion of Loyalty, ideas can never rise to the glory of the ideal. What an irreligious and disloyal humanity is often pleased to call ideals are opposed to the universal spirit, and, instead of

drawing divine genius and expression of Godhood from man, these false ideals are productive of dissentious wranglers, bigoted doctrinaires, ignorant pedants, pessimists and cynics. They generate opinions and creeds, and the more irrational the belief, the more it seems to appeal to ignorant and mentally lethargic men.

Force is ever the weapon of the irrational; thunderous passion is used where ordinary persuasion to accept the unreasonable fails. Once upon a time a mortal dared to express doubt in regard to an irrational statement of Jupiter, whereupon the god in wrath threatened to turn on his thunder. "Ah! Ah! Jupiter," said the mortal, "now I know you are wrong; you are always wrong when you use your thunder." A man's mind can be led by reason, but never by physical force; the body can be compelled, but not the human soul. History seems to reveal the astounding fact that the more essentially stupid the cause, the more will men fight for it.

The Religion of Loyalty is the call for workers. True and abiding spiritual serenity and inward peace of soul come only to the devoted active servant of God and man. Eckhart, the mystic, said of the true spiritual life, "That a man should have a life of peace and rest in God is good; that he should bear a painful life with patience is better, but that he should find his rest even in his painful life, that is best of all." To avoid a life of lethargic repose and an apathetical, meaningless existence, as one would a bewitching siren, and to find one's happiness in the tasks and struggles of life, is the spirit of the loyal and the religious. One's spiritual fulfilment, and ultimately one's rest, lies in loyal service.

The truly loyal are, in the words of Bayard Tay-

lor, "The loving and the daring." The religion of loyalty is not a pious wish, but an upstruggle, expressing heart-whole and sincere devotion to a real and, therefore, spiritual ideal. A man may never reach his goal, but such a fact may vividly suggest the worthiness of his purpose. It is indeed a low ideal that can be quickly grasped. It is the striving, the struggling, the pugnacity and the determined intelligent utilization of energy to overcome resistance, that make the man. Loyal work and earnest efforts to achieve, develop worthy manhood.

"But though that place I never gain,
Herein lies comfort for my pain;
I will be worthy of it."

The Religion of Loyalty is vast and comprehensive; it is a wholeness; and in this fact lies the danger that little finite minds may fail to see its beauty, unless they learn to express some form of loyalty as a centralized, reachable and understandable motive in their personal lives.

It is almost useless to talk of aeons of time to a mind that can grasp only minutes; the fourth dimensional spaceland is meaningless to a man whose vision and sphere of activity do not extend beyond his own yard, street, ward or city limits. The universal spirit of life means little or nothing to a materialist whose mind grovels only in matter; but once a man begins to perform unselfish acts of service, the reaction upon his inner being will stir his soul and he will experience an inner satisfaction and perceive a new beauty.

Conversion is not a profession of belief, a turning from one doctrine of faith to another; it is the diver-

sion of one's thoughts from the selfish ego to one's fellows; it is an acknowledgment of loyalty to mankind, and it is a gradual, rational process which proves itself in the path of progression and evolution.

An apparently insignificant, unselfish deed or act of positive service may prove to be the wooden horse which the Trojans dragged as a palladium into their city, to later find it filled with energetic soldiers determined to capture the citadel, which had so artlessly received the apparently innocent, lifeless thing.

Truth breeds fast whenever a speck of it is harbored in the human soul. When a man once experiences the joy of service, a little rill of loyalty is formed which will flow to the sea of eternity, gathering momentum and volume as it goes, and the deeper its true merit the less fuss and noise it will make. Those who know in deep measure the beauty of the religion of loyalty are not found haranguing in the public square or proclaiming their virtue from the housetops. They are not on the platform in great so-called revivals; they are too busy working, too sincere, religious and loyal in their thinking, believing and doing. It is a deplorable fact that there are enough Pharisees in the world, self-righteous worshippers of externals, as well as stupid subjects of the hysterical power of suggestion, to encourage the irreligious practice of emotional revivals that belittle God and man. There are men who denounce as an outrage perpetrated against God, the actions of the Mohammedan whirling and howling dervishes, and yet they will support hypnotic suggestion and fanatical emotionalism practiced under the name of Christianity. No man can be loyal to his fellows or his

God who, either deliberately or in ignorance, profanes the glory of the human mind, humiliates the splendor and endangers the liberty and free will of the individual personality.

There is no real and praiseworthy goodness in the world unless it is volitional—the product of acts of freedom. The saint who does not have to fight to be a saint, is not worthy of his crown. Unless a man has sufficient individuality and strength of character to be wicked, his goodness may be but the drift of automatism, indolence or impotence of will. The Religion of Loyalty demands the enthronement of man's individuality, the acknowledgment of his distinctive personality, the development of his peculiar innate faculties, and the driving of the whole in harmony with the ethics revealed by the spirit, forward and upward, in the great work of service to his fellows and reverential duty to his God.

The true spirit of religion expresses as its most vital characteristic the spirit of pure and active loyalty. Good actions are not prompted by that elusive will-o'-the-wisp, unknowable and unreal to the soul of man, which is popularly and ignorantly termed the "glory of God," but they are inspired by a feeling of loyalty to God and His creation; this loyalty is love, devotion and the practical expression of all virtues in a world of practical things.

George Eliot, writing of the teachings of a noted evangelical preacher, says that his conception of God is a Being who can have no pleasure in the exercise of love and truthfulness and justice considered as affecting the well-being of His creatures. He apparently has satisfaction in us only in so far as we exhaust our motives and disposition of all relation to our fellow beings, and replace sympathy

with men by anxiety for the "glory of God." Brave deeds of unselfishness, therefore, according to this untenable theory, have only been good if the doer has asked, "Will this act redound to the glory of God?" and then gone ahead being sure that it would. "The man who endures torture rather than betray a trust, the man who spends years in toil in order to discharge an obligation from which the law declares him free, must—according to this absurd premise—be animated not by the spirit of fidelity (loyalty) to his fellow man, but by a desire to make 'the *name* of God more known.' The sweet charities of domestic life—the ready hand and the soothing word in sickness, the forbearance toward frailties, the prompt helpfulness in all efforts and sympathy in all joys" are simply evil if they are actuated not by love, unselfishness and loyalty to God, to the great ideal and to man—our brother and our flesh—but by an indefinite mystery which, of necessity, must encourage ignorance and breed intolerance and hypocrisy under its vagueness—the glory of God. "A wife is not to devote herself to her husband out of love to him, and a sense of the duties implied by a close relation; she is to be a faithful wife for the glory of God; if she feels her natural affections welling up strongly, she is to repress them; it would not do to act from natural affection—she must think of the glory of God. A man is to guide his affairs with energy and discretion, not from an honest desire to fulfil his responsibilities as a member of society and a father, but—that 'God's praise may be sung.' A Christian pays his debts for the glory of God; were it not for the coercion of that supreme motive, it would be evil to pay them. A man is not to be just from a feeling of justice; he is not to help his fellow men out of

good-will to his fellow men; he is not to be a tender husband and father out of affection; all his natural muscles and fibres are to be torn away and replaced by a patent steel-spring anxiety for 'the glory of God.'"

Upon such a foundation, no abiding structure of expressed religion can be built. Glory is admiration, renown, splendor and praise; Christ would change the word which is suggestive of the craving of a celestial egoist, into *love*, and inquire of man, "How can ye love God whom ye have never seen if ye love not man, whom ye hath seen?" If man truly loves his fellows he must be faithful to his trust; he, therefore, must needs be loyal to humanity and, of necessity, to the spirit of the world, expressing fidelity to all his obligations; but the spirit of the world is the Cosmic Power, and this is God. A man consequently who loves and is loyal to his fellows, loves and is loyal to his God.

"Abou Ben Adhem (may his tribe increase)
Awoke one night from a deep dream of peace,
And saw, within the moonlight of his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold:
Exceeding peace had made Ben Adhem bold,
And to the Presence in the room he said,
'What writest thou?' The vision raised its head,
And with a look made of all sweet accord,
Answered, 'The names of those who love the Lord.'
'And is mine one?' said Abou. 'Nay, not so,'
Replied the angel. Abou spoke more low,
But cheerily still, and said, 'I pray thee, then,
Write me as one that loves his fellow men.'
The angel wrote and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blessed.
And lo! Ben Adhem's name led all the rest."—*Leigh Hunt*.

No matter how powerful religious systems may have been, they cannot forever repress the spirit of man—human yet divine—that seeks unity with its source of power; though hampered and fettered by false dogmas and the fanaticism of the irreligious exponents of religion, this spirit will forever remain loyal to itself and its God. Next to the hatred of alien beliefs, which, through intolerance, has led to diabolical persecution and devilish cruelty, there perhaps has been no perversion more obstructive to true ethical growth than the substitution of the “glory of God” for the direct promptings of sympathy, love and earnest devotion, all of which are embraced in and are a necessary part of the spirit of loyalty.

The “glory of God” carries with it a suggestion of fear, of subservient unreasoning allegiance to a whimsical mysticism; it deadens the individual initiative of man and suggests an autocracy, a blind worship of power. The religion of loyalty, however, demands loyalty from man to man, from man to God, and from God to man; it is democratic and reciprocal. True religion casteth out all fear; it intensifies all noble feeling and encourages all noble effort. The loyalty to the spirit which is the real inner man, and all the good and laudable aspirations which spring from the soul of man, intensify the power of God in the world. The real God sympathizes with all that we feel and endure in true service and in allegiance to the principles of truth; He “pours new life into our too languid love and gives firmness to our vacillating purpose.” To be loyal is *to do*; it is to do lovingly and joyfully as much as our endowment of faculties will permit. The diligent use of the intellect is demanded of every loyal man. God requires that each man exercise his innate

forces. The mind is an instrument of the soul; it should reason, choose, aspire to wisdom, and cut the cords that bind the God-man with superstition, irrational dogmas and traditional, impotent beliefs.

A Scotch Free Church minister, in conversation with Carlyle, insisted that the Shorter Catechism was the best and truest introduction to life that the young could receive. Carlyle emphatically disagreed and the minister continued, "Take the first question and its answer: 'What is the chief end of man? To glorify God and enjoy Him forever.' Can anything be finer? Is not that as true an answer as can be given to such a momentous question?" "I don't think so," said Carlyle. "Then what," said the perplexed divine, "do you believe the chief end of man to be?" "To do his damn'dest," was the emphatic, if laconic, reply.

The religion of man which moves him forward and upward is that Religion of Loyalty which seeks to invigorate and inspire him to grow to the ideal, and, as an instrument of divine wisdom, perform earnest work with the loyal personalities of his fellows, in order that the world will gradually but surely progress toward the great Cosmic Ideal.

"Let knowledge grow from more to more
But more of reverence in us dwell;
That mind and soul according well
May make one music as before,
But vaster."

The life, teachings and death of Christ are expressive in full measure of the religion of loyalty. Christianity is a true religion, in so far as it is loyal to the Christ whom men profess to follow—to the Christ who, in turn, was loyal to the great religion of

infinite reciprocal love. The religion of loyalty is the religion of the loyal Christ, but it is also the religion of all loyal prophets, teachers and workers of every clime and of every age; it is the Cosmic religion of the Universal God, the religion of Truth, Love and Service.

Within the folds of the Christian church are many thinking men and women who know that the great end of the gospel is not the saving of souls according to ecclesiastical convention and dogma, but the education of men, which demands the inspiring and invigorating of their souls, the nourishing within them of their innate, holy disposition, the subduing of egotistical pretensions and the "perpetual enhancing of the desire that the will of God—a will synonymous with goodness and truth—may be done on earth." Any so-called orthodox religion that tends, as George Eliot has said, "To nourish egoistic complacency and pretension, a hard and condemnatory spirit toward one's fellows and a busy occupation with the minutiae of events, instead of a reverent contemplation of great facts and a wise application of great principles" is disloyal to God, profanes His handiwork, rejects His love, and makes of the Creator a mere arrogant, capricious bungler, instead of the universal, beneficent and loyal God, who reflects to mankind immutable law formulated and dispensed in wisdom, truth and love.

Most of the religions of the world look to death, but the religion of loyalty is a religion for life. Many religions tell of the rewards of the future; the religion of loyalty revels in the joyous reaction from the service of the present, leaving the future in God's hands. Pompey bade Sylla recollect that more men in his day worshipped the rising than the setting

sun. Times have changed. Men have grown more commercial and more exacting of the gods. They now promise to be good or profess to conform with the demands of God, provided that as compensation, they are promised rewards payable in Heaven's bank of a future world—human in conception and, therefore, deplorably stupid and monotonous in its promised routine of idleness.

The Religion of Loyalty strives to bring back to the soul of man the rising and not the setting sun; the virile Christ, not the crucified and buried Lord; the joy of service rather than its reward; the brotherhood of man and human helpfulness rather than neglect of one's fellow man while living, and eulogies on his tomb when dead; the Fatherhood of God, which demands filial piety expressed in usefulness and the devotional performance of duty.

A life of service is the greatest testimony to the regenerating power of religion; the martyrdom of Prometheus, the friend and benefactor of mankind, condemned to a living death of daily torture and intense suffering, is the acme of worthy sainthood in the religion of loyalty.

In the story of the Three Apples from the Arabian Nights, the greatest punishment that can be meted out by the Caliph Haroun-al-Raschid to a young man, in punishment for a crime, is not death, but the sentence "Thou shalt live with a broken heart." The real saints in the world are those who live courageously with their sorrows, discouragements, persecutions, bitter disappointments, or with apparently insurmountable barriers surrounding them; who daily live lives of sacrifice, often in obscurity and unknown, but who, throughout all the restrictions, injustice and fatalism of life, do

their work and do it well, not reviling destiny, but keeping their souls alive to greet a Hercules of deliverance; and, if deliverance should never come, they will give up their lives stoically in service. History is full of loyal heroes, faithful unto death, but no picture of patient devotion and noble sacrifice stands out more strikingly than that of General Gordon, the religious and loyal hero of Khartum, who held his post watching and waiting for ten harrowing months for the relief that came two days too late.

Misfortune, disaster and defeat do not kill the soul; but worry, hopelessness, anxiety, discouragement, unbelief and dread do undermine the vital forces. A loyal man tasting the bitter dregs of calamitous reverses is not vanquished, but with a brave heart, "As night to him that sitting on a hill sees the midsummer, midnight, Norway sun set into sunrise," so he with courage rare, frustrates the icy hand that seeks to grip his soul and keeps his eye upon the vision that promises another opportunity and another fight.

What is aspiration in the world? What is the universal craving for better things? What is this great predominating desire for justice, for democracy, and the rooting out of the evils of ignorance, sordidness and poverty? These are all expressions of the Religion of Loyalty; they are, as Emerson said, "The fine innuendo by which the soul makes its enormous claim."

During one of Prof. Royce's lectures on loyalty, his subject, rather than his handling of it, awakened the indignation of an earnest young Russian. This youthful emigrant rose and, in fervor, said in substance, "Loyalty has been one of humanity's most

disastrous failings and weaknesses. Tyrants have used the spirit of loyalty as their principal tool. I am glad that we are outgrowing loyalty, whatever its forms or whatever the causes that it serves. What we want in the future is the training of individual judgment. We want enlightenment and independence. Let us have done with loyalty." As Royce has well said, it seemed hardly necessary for him to remark in response that the earnestness of his opponent, his passion for the universal triumph of individual freedom, his plainness of speech, his hatred of oppression, were themselves symptoms of a very loyal spirit, for he had his cause. It was a social cause. He was devoted to that cause. He was awake, resolute, eager. He had his ideal. He was obsessed with realism, but his vision of reality was blurred. He saw a part well, but he did not even penetrate to the depths of the single part. He was young, enthusiastic; he saw clearly the immediate effect that was real and evident, but his loyalty was not sufficiently Cosmic and religious to glimpse the true cause, to "see life clearly and see it whole," and to see God and absolute truth deep down in the soul of the world.

The Religion of Loyalty is loyal adherence to Cosmic truth and love; it is fidelity to the cause of progression and the world's evolution toward the Ideal; it is acknowledgment and devotion to the spiritual power—the soul—in the world; it is a religion of life, of faithful duty, of work and earnest service; it is built upon the rock which is the foundation of all living religion—"The Fatherhood of God and the brotherhood of man." It is a natural, revealed and experienced religion, and becomes an established religion when an individual accepts it;

it will take the devout adherent to any religion and encourage his loyalty to it, if it satisfies his mind and soul; but it will show to every man a vast horizon, an unexplored country of opportunity for thought and service, a deep vision of truth and love that defies all dogmatism, and a loyalty beyond all the bounds of sectarianism or nationalism.

The Religion of Loyalty is the Cosmic power that has inspired the thoughts of the great teachers of mankind whose followers have, in their weakness, attempted to record and use the teachings of the great masters to found sectarian religions among men. If all the truth, love, and the many manifestations of virtue in the universe today, if all that is spiritual, creative, real, enduring and unchangeable, if all that partakes of God's nature, if all that is law, immutable and supreme, could be gathered together and removed from the world, all life would cease, death would reign supreme and the only existent processes would be those of decay and disintegration. Thus might the world be pictured if God took from man all that is contained in the sublime and essentially spiritual Religion of Loyalty.

IX.

LOYALTY TO ONESELF

EVERY person exists as a separate entity, a distinct individuality—a conscious personality; but notwithstanding that humanity is composed of these distinctive units, each differing from his fellows, man can never, through the fullest possible assertion of his individuality, reach a condition of social independence. If his self-assertion turns toward selfishness and he refuses to consider the rights and interests of others, he becomes a social outcast—an Ishmael with his hand against every man, and, as a natural reaction of his violation of human law, every man's hand is against him. He, therefore, suffers rather than benefits from a belligerent anti-social attitude, primarily believed to be in the interest of his "self," but by experience, found to be opposed to his deepest and most selfish interests.

If a man adopted the other extreme and as a paragon of virtue strove to express his unselfish personality in a life of absolute self-sacrifice, there would be demanded of him such abnegation and annihilation of self that he would be required to quickly and unnecessarily part with the life that has been given to him to use, not to destroy. Fanaticism is the vice of the unbalanced extremist, whether clad in the white robe of so-called virtue, the red of the anarchist, or the black of the annihilator.

Every personality has been ushered into the work-

shop of this great unfinished, imperfect world to perform *that* service for which he was created, and for the doing of which certain physical and mental tools were given him. To leave one's work less complete than possible, is a sin, a crime against the universal God; and it matters not whether we "quit the job cold" through lack of sympathy with it, laziness, "religious" or moral fanaticism, the disloyalty and the sin lie in being unfaithful to one's duty, its opportunities and its obligations.

Extreme selfishness, considered in a crude, primal sense, leads not only to social ostracism but to unrestrained license, brutishness and the bestial battle of extermination. Extreme, impracticable unselfishness and the placing of every one's interests before one's own, mean the sacrifice of all that one can give for others with the resultant annihilation of self, the atrophy of personality and the neglect of one's peculiar individual duties. The obligations to family would become selfish as compared with the obligations to people one has never known; even the tub of Diogenes would be too palatial a home if some drunken sot, who refused to work, was lying asleep in the gutter; one could not eat if he were conscious that another, somewhere or other, dined inadequately, nor would he be willing to properly clothe himself, if anyone, anywhere, needed clothing. The man who completely eliminated from his life all consideration for his "self" and his "selfish" interests, emotions and aspirations, would be not only a useless but an immoral, mischievous and most dangerous member of society as long as he lived; but because of the sanity, justice and humanity of the higher universal law, his life would be an extremely short one.

The ancients appreciated these conditions when they declared that virtue is a "mean" and not an extreme. The "happy mean," and the Ideal, often lie in the middle path. To be unselfish is a virtue, but unselfishness must consider the ultimate, and be rational and reasonable in all its phases. The attainment and full realization of selfhood is a prime virtue; unselfishness must not subtract from it, but should intensify its power. To be unselfish, one must value "self" rightly; one must understand the *raison d'être* for the creation of a distinctive personality, the meaning of diversified talents, aptitudes and aspirations, and appreciate, to a degree at least, the object and meaning of life.

When we view life in the most sordid, materialistic way, we are bound to admit that the selfish man, gifted with powers of ordinary perception, will feel that it is to his selfish interest to be unselfish. There is no idealism or morality in the statement that "Honesty is the best policy;" it is a cold, selfish fact. We might also say that, to a great degree, unselfishness is the most profitable form of selfishness. Men whose natures cry out for all, have found by experience that they can obtain more, by conceding some, while if they fight for all, they may get nothing. The harnessing of passions in order that materialistic desires may be attained in greater measure, is not virtue; yet pseudo-philosophers have lived, who have sought to find the soul of the world in what is essentially selfish altruism.

The spirit of the universe, that which is real in life—the Cosmic power of which the soul of man is a potent part—vitalizes "self" and expresses "self" in the work of the world. Its path lies in the middle course; too rational and reasonable to be expressed

by illogical or impetuous acts of fanaticism, too sane to drift to the extremes of impotent fervor; too steadfast in its purpose to be moved by the centrifugal forces which assail every earnest endeavor that seeks to progress toward the ideal.

Every man is a distinct creation, complete and yet incomplete. He is an individual possessing a consciousness of self, and with an inherent desire to express himself in some way or other. This desire is apt to be deadened by what we term education and social conventions, with their traditions, civilizations and institutions; but, nevertheless, it inherently exists and is an instinct of the natural man. Occasionally a man is found strong enough to be true to himself; the world is apt to call him a heretic while he lives, and a genius a long time after he dies. A man who is free to express himself to the limit of his power, is still incomplete unless his goal is beyond himself, unless his motive is social and his purpose is the realization of an ideal. Here we reach the dividing line between the selfish unselfishness of the worldly-minded and politic egoist and the man who, with a vision and truly altruistic purpose, loyally strives to attain the Ideal.

The man who is actuated by the spirit of usefulness to the world and his fellows, who yearns to attain for the joy of achievement, who with purpose counts all sacrifice as naught, provided it enables him to reach toward the Ideal, he, and only he, expresses the completeness of selfhood and tastes in part the satisfaction, inner happiness and beauty of the spiritual life. There can be no realization of self that is not of the spirit, and no life can be spiritual unless it be one of action and purpose. An unselfish man is one who has found his place in the

world, who utilizes his powers in harmony with the purpose for which they were given him, who is actuated by the ever-moving and progressing spirit of life, and who is loyal to his self and his divinely bequeathed endowment, to his fellows, to his Ideal and to his God.

There can be no such thing as a personality without a purpose running through it; there must be character with strength to declare the purpose and to be true to its demands. What a person may call an ideal is only a hazy uncertainty unless the purpose to attain it is steadfast and the personality is consecrated to the quest.

There is nobility within every human being, for each man is an inlet and an outlet to the soul of the world. The call for loyalty is not only for loyalty to one's fellows and to one's God, but to oneself. Unless a man is loyal to his real self, he cannot be loyal to God or man.

"The first great work—a task performed by few,
Is that yourself may to yourself be true."

It is the duty of man to *realize* and *use* himself in the work of the world. Every man has a trust of power, and the world furnishes opportunities for the efficient use of that power. The inherent faculties, aptitudes and capacities of each individual are the embryonic forces which each personality is required to develop and control. Loyalty is not expressed in rendering service to one's fellows, but in the performance of the *greatest possible* service, and this not spasmodically but continually. No man can fittingly express the spirit of loyalty in the world, until he perceives his own innate powers and possibilities of usefulness, and strives to develop his

individual forces to the utmost. Loyalty demands, first of all, the growth and government of oneself. The best government of men in any national or political body is democracy or self-government; the best and only government of the individual worthy of the name is self-government, which requires that the best in the man—his real self, i. e., the human spirit—control and actuate that which is relatively inferior—the physical or the finite instrument created for service.

An ancient poet urged men to be faithful and true to their inner selves, that conscious and divine self which nestles in every human breast, and, he added, "if in thy heart thou strayest not from truth, without prayer of thine, the gods will keep thee whole." Every life, every act and thought is a prayer—a persistent devotional prayer, and can only be expressed by a soul in unity with its Creator. The greatest channel for the expression of such unity lies in the work of the world; the prayer that reaches God emanates from the spirit of loyal service.

It has been said that the world takes a man at his own valuation. Self-esteem is a virtue when, as appreciation of selfhood and its peculiar powers, it steers the course of the "happy mean." As Aristotle said, it is the mean between self-depreciation and boastfulness. Self-esteem is self-respect, not necessarily self-satisfaction, and most assuredly not self-complacency or self-conceit. It is loyalty to the spirit bequeathed to man for service in the world, and is accompanied by confidence in one's divinely-endowed powers. When one's soul is in touch with the great creating and perfecting forces of life, the indwelling knowledge gives one self-reliance and a feeling of self-power, with depend-

ence on self, but the self is the higher, real and spiritual self—the loyal, beneficent, knowing self.

A man among men should visibly walk alone, sustained by the invisible spiritual power which binds all men together in brotherhood. He should be an individual in the expression of his personality or he is impotent. "If you are anything, walk alone, talk by yourself and do not skulk in the chorus." Men talk of individuality, but unfortunately the song of the world consists of a varying succession of mob monotones, void of melody and soul-stirring rhythm; the solo of joyous initiative is missing, with its supporting chorus of individuality, attuned to produce the harmony essential for the balance and beauty of the whole.

Men seem to prefer to be led like sheep, to talk like parrots and be numbered like convicts, rather than assert their individuality, proclaim their selfhood and be loyal to their real selves. A man is an individual; his faculties are not stamped or molded in quantity like coins, but each is a distinctive creation. Nature revels in variability, and, as an ancient sage remarked, "after she stamps a man, she breaks the die." She cannot duplicate her work or repeat herself. Royce commented upon man's perpetual talk of individuality and his everlasting refusal to take the initiative and assume the responsibilities of a distinctive personality. "Be indeed autonomous, be an individual. But, for heaven's sake, set about the task. Do not forever whet the sword of your resolve. Begin the battle of real individuality. Why these endless preliminary gesticulations? Leave off thy grimaces and begin."

To be self-opinionated and self-important are not signs of individuality, but rather of the absence

of it; to be self-sufficient is a virtue, if the "self" is the higher self and but a part therefore of the social and spiritual whole. To stand upon one's own feet, upon the rock of Cosmic truth and battle in the service of the world, utilizing in the conflict all of one's innate forces, is to be an individual and a loyal one.

It is a false and malicious doctrine that all men are born equal, and ought to continue equal, and be so acknowledged throughout life. Every man should be free to live his life and express his personality on the world, but with this freedom goes a great obligation. The more endowed a man is, the greater becomes his possible usefulness and the greater, therefore, his obligation for service. If all men were created equal, progress would cease and the world degenerate to a plane of sterile mediocrity; if all men were born with the same nature and degree of faculties, with the same desires and preferences, they would want to live the same identical sort of a life, do exactly the same things, live in the same place, and thus their very equality would prove their ultimate despair and destruction.

Men exist as productive instruments in the hands of the great creating and perfecting Cosmic Spirit. We are placed on this earth to use our faculties and exercise all our spiritual powers in useful, productive service. All men are equal in that they have an equal right to spiritual activities, and Clutton-Brock has well said that the proper aim of society is to secure this equality. Christ was a democrat, not a socialist. He never taught, even by remote implications, the erroneous doctrine of the natural equality of man. He recognized the differences in men, that some are naturally greater than others, but He

furnished a new standard for greatness when He said, "He that is greatest among you shall be your servant."

In the parable of the talents, Christ did not refer to all men being created equal, and, therefore, endowed with an equal number of talents, but He said that the Lord gave to His servants in different measure, to one five talents, to another two talents, to another one, "to every man according to his several abilities." Christ neither condemned nor sympathized with the man of one talent; He saw no divine injustice in the fact that one man had inherent abilities five-fold that of his fellow servant; He emphatically denounced the *non-use* of talents, not the *smallness* of them. From much, much is expected; from little, the same proportion of service is demanded.

Christ, the democrat, believed in the Kingship and Godhood of the individual soul; man to Him was the real self, the spirit, not the finite physical instrument of the soul. He taught that man is superior to institutions, and that institutions should be measured by their relation to human needs; socialism reverses His teachings and maintains that the institution is greater than the man. Lyman Abbott has well said, "Socialism seeks to change the social order without changing the individuals; democracy seeks to change the individuals that they may change the social order. Socialism would make society free by destroying the freedom of the individual; democracy calls on society to protect the freedom of the individual that society may be free." The spirit of the teachings of Christ—the true Christianity—is the spirit of democracy and the spirit of loyalty. Individuality is demanded, but it is the individuality

permeated with social purpose. The freedom, self-expression and self-responsibility of the individual are not opposed to social co-operation or to the spirit of mutual consideration and helpfulness. We have heard much said in favor of individualistic independence, but there is no such thing; the more advanced our civilization, the greater our culture, and the more complicated society becomes, the more dependent is man upon his fellows.

There can be no permanent and harmonious plan of life, unless a union is established between the soul and the physical equipment and mental faculties of the individual, as well as between the ego and the social world.

The individual—the self—is inherently good, not evil; vice, error and sin are negative and merely indicate the absence of virtue. Only positive things can be real; darkness is the absence of light, a void is the absence of substance; therefore darkness, a void and sin are all forms of negativeness. Man is a positive creation for performing service in the world; he is real, not a negative “nothingness,” therefore he is inherently good, not wicked; to call such a creation essentially evil is irreligious and profanes God. “If you wish for good,” said Epictetus, “receive it from yourself,” and Cicero, commenting on the basic truth of man’s inherent goodness, said, “It is difficult to persuade mankind (whose minds are submerged in superstition) that the love of virtue is the love of themselves”—their real selves.

There is far more natural goodness than evil in man; life has not degenerated into a struggle between man’s “natural waywardness” and some “revealed,” altruistic code of virtues. A harmonious, fruitful life is not to be sought in the blending

of an ego's "natural waywardness" with the ways of his fellows, but in the individual's loyalty to the Ideal, which deifies the spirit of the self and of one's fellows; this spirit is the soul of the world and is but God manifested in man.

Loyalty is harmony between the individual and the spirit of the world; it is essential unity with the soul of humanity and humanity's God. Loyalty is substantial and thorough-going belief in the reality of truth, goodness and beauty; and it perpetually struggles to realize its Ideal, and attain to universal harmony and Cosmic unity in a world apparently full of conflicts and contradictions.

Epictetus said that God has universally so constituted the nature of every reasonable creature "that no one can attain his own real good without contributing something for the good of all. Thus it becomes not selfish to do for one's *real* self." Man lives for the good of the world, to work, and by such work to contribute his mite toward the perfection of the world—not the perfection of himself. The perfection of the tool is important, and to strive to attain toward it, is demanded of man; but the perfection of the great work of the universe and not the perfection of the tool of service, is the object of his creation. The world is not a school for discipline, for training, or for atonement, neither is it a sort of purgatory, or crucible for refinement; it is a workshop, and from each one entering it, is demanded loyal service.

The work of the real self, no matter how it is expressed, is the true work of the world. A real man expresses loyalty and devotion to the Cosmic Ideal and substantial love to his fellows through his work.

The spirit of loyal work in every sphere of life, in high and low places, conspicuous or never seen, amid plaudits or groans, branded by the world as important or unimportant, is, nevertheless, in synchronous vibration with all Cosmic forces, which, in harmony, produce the great Symphony of Life.

“Love took up the harp of life, and smote
On all the chords with might;
Smote the chord of self, that trembling
Pass’d in music out of sight.”—Tennyson.

The realization of selfhood demands the development of one’s forces to the utmost. To be self-satisfied and content with oneself indicates lack of growth; and when any organism ceases to grow, the process of degeneration and decay sets in. The sages of antiquity, as well as the Delphic Oracle of ancient Greece, and the philosophers of all time, have urged man to “Know Thyself;” self-examination is a necessary prelude to self-development. To grow in accordance with one’s nature, to draw from the environment the material necessary for one’s unfoldment, to seek and feel for truth and power, to draw knowledge from the world, and passing it through the soul, transform it into wisdom—thus man becomes fit for the work of virile manhood and expresses the loyalty of his being to the Creator.

In attempting to make an inventory of himself, man often gives undue prominence to certain attributes, and grossly underestimates the power and virtue of other characteristics and capacities. The stag, in Æsop’s well-known fable, greatly admired his horns and merely tolerated the burden of his feet, whose qualities he blindly underestimated and even ignored. Yet when the hunter attacked

him, it was his "ignoble" feet that saved him; and later, when caught in the thicket, his "magnificent" horns, of which he had been so proud, destroyed him.

The real individual is an entity enjoying control and command over his forces; he cannot be harmed by any powers as long as his life is in parallel to the soul of the world. "Nobody," said Emerson, "can cheat you out of *ultimate* success but yourself." The great trouble arises from the fact that the *ultimate*, the *real* and the *spirit* mean nothing to man; he has let the world stifle his essentially spiritual nature, and physical senses are deified in lieu of the soul. That which is real is to him not only mystical but unreal; in the place of an ideal, he substitutes a materialistic goal, his vision has degenerated to a sordid dream of satisfied, sensuous appetite.

The realization of self carries with it the necessity for self-responsibility and self-expression. To be loyal to oneself, one must *be* oneself and not a reflection of some other person; not only a *part* of oneself, but *all* of oneself. If a man is true to himself, he is true to the soul of the world, and must needs be true and loyal to his fellow man and to his God.

"To thine own self be true
And it must follow, as the night the day,
Thou canst not then be false to any man."

Loyalty does not require that man forget himself, but that he be fully conscious of himself; it is not self-effacement but the thorough utilization of self; not the ignoring of the demands of self, but self-devotion.

"Self-love, my liege, is not so vile a sin
As self-neglecting."

A man devoted to the interest of his real and higher self is devoted to the interests of others and will be opposed to the vices of egoism and selfishness. Self-depreciation may easily develop into self-neglect. What is man that he should criticise divine wisdom or belittle the work of the Spirit of Life? The humblest life holds some vital power in trust. The man of one talent, who considered his peculiar gift unimportant and neglected it, was scathingly condemned by Christ for his neglect. The work of the world demands the loyal devotion of the one-talent workers fully as much as of the men with two or five talents. Each man created is necessary for the attainment of the great Cosmic plan. Every man is important and his work is needed in order that God's will be done on earth. Crane has said, "To fall into the habit of saying 'I'm no good. I do nothing well,' brings on a sort of spiritual autointoxication" or a subtle self-poisoning of error. No man can be virtuous unless he properly esteems himself. It is folly to speak of loyalty to one's fellows to a man who is not loyal to himself. To love others as oneself is a senseless admonition if one refuses to love oneself intelligently. "You ask what I have gained," wrote Seneca. "I have become a friend to myself. Such a man, to be sure, is the friend of all men."

The only difference between the apparently stupid man and the inspired, between the mediocre drudge and the enthusiastic genius, often lies in the will of the individual and in a single act of opening the soul to the divine flow, whereby one passes out of the torpid into the perceiving state, and from the passive and lethargic to the active, wideawake and useful. Emerson has well said that all the fairy tales of

Aladdin or the invisible Gyges or the talisman that opens King's palaces or the enchanted halls underground or in the sea, are only fictions to indicate the one miracle of intellectual enlargement. "When a man leaves the dim trifles, the stupor of the senses, to enter into the quasi-omniscience of high thought—up and down, around, all limits disappear. No horizon shuts down. He sees things in their causes, all facts in their connection."

When a man is overcome by the *things* of life, by the soulless routine of living, by the dogmas of authority, by precedents, conventions, boundaries and barriers, he is disloyal to himself and to his Maker—his spirit is dead. A loyal man is free, no matter what his station in life may be; no matter how relatively insignificant his inherited faculties. He is a victor over things, no matter how small or puny his fighting forces may be. He is an individual, and truth in some measure expresses itself through him. "The truth takes flesh in forms that can express it;" the degree, relative importance or nature of expression depends solely upon innate capacity. There is but one truth, and every loyal life, no matter how seemingly insignificant and ill-endowed, not only reflects but lives some part of it.

To be loyal to oneself, one must embrace every opportunity for development and service that presents itself, or that can be found or made. One cannot be loyal unless one makes the most of time, as well as of faculties and all forms of personal power. A dreamer is disloyal unless he works consistently and continually to realize his dream. A brilliant man who achieves occasional success is disloyal to his trust if periods of indolent lethargy are interspersed with his spasmodic efforts of work and serv-

ice. A man of five talents, using but four, is disloyal. A man of one talent, using it but intermittently, is disloyal. A bank pays interest only on the talent that remains steadily in its service for an unbroken period of time; no talent deposited in the universal bank of human service is loyally fulfilling its obligation and availing itself of its opportunity, unless it is steadily consecrated to its task and obligation, and is rendering steady, maintained and earnest service.

Too much time is spent in the consideration and analysis of group or collective ethics, national morality, etc. Self-appointed reformers, in ever increasing numbers, fanatically seek to regenerate this believedly wicked world which they maintain is cursed with a depraved society. Any diagnosis of human ethics should commence with the individual, and one who would reform the world should first bare his own soul to the X-ray of living truth; the task of redeeming himself is apt to take most of the time that a bigoted zealot had planned to bestow upon others, and an honest self-analysis tends to make every man far more indulgent of the shortcomings or honest opinions of others. An unobstructed inner vision is the best antidote for arrogance and intolerance. The sages of China and Greece well said that virtue in the individual is essential, if we would have virtue in the nation.

"If each one would see to his own reformation
How very easily we might reform a nation."

There can be no devotion without love. There can be no real service performed unless it be actuated by love; loyalty without love is unthinkable, for

love is necessary for the birth and growth of loyalty. Egoism cannot perform service, for service is social and demands that a person or persons outside of oneself receive the benefit. One cannot perform a service to oneself, although much modern philanthropy might be found to have originated in self-interest, and to have been deemed worthy the name of service purely from the results obtained, since the commercial spirit void of love that prompted the "charitable" work could hardly be considered altruistic. In such cases the beneficiary truly receives service but there is no reaction to oneself of the virtue of service.

Service without love is irreligious, and, at times, it not only emphasizes but intensifies the spirit of disloyalty. Emerson has said, "When I have attempted to join myself to others by service, it proved an intellectual trick—no more. They eat your service like apples and leave you out. But love them and they feel you and delight in you all the time." And again, "A man is a little thing whilst he works by and for himself, but when he gives voice to the rules of love and justice, he is Godlike."

Selfhood calls for self-completeness. As the physical self is an organic whole, with each part contributing to the well-being and usefulness of the whole, so must the ethical, spiritual and essentially loyal self be complete. If any man in the flesh realized perfection he would be all spirit; but a lesser ideal than the complete and the perfect is unworthy of man—that noble creation of God that aspires to Godhood.

Self is the reality of one's being. Worldly fame or wealth, social position or materialistic possessions, are mere externals and, of themselves, neither add

to nor detract from the spiritual inner man. The soul stripped of its earthly wrappings is the real self. A legend has come down to us through the ages, of Jovian, Emperor of Rome, an arrogant, overbearing monarch, who kept himself aloof from his subjects and ruled as a much-feared, inhuman tyrant. When bathing one day a man who resembled him in physical form stole his clothes and passed himself off as Emperor. Jovian, naked and furious, went to a knight and requested some clothes; he stated that he was the Emperor Jovian, but the knight looked contemptuously upon his nakedness, branded him as a debased impostor and had him scourged from the gate. He next went to a Duke, who was the chief magistrate of the kingdom, but the Duke had him confined as a vagrant and a madman. Later, he presented himself at the palace but no one recognized him, and, at last, in deep humiliation and despair he entered a church. In the quiet of the sanctuary he lived over his life, saw his wretchedness of character and poverty of soul, and, despising himself, confessed his sins. A priest, passing, heard what was said, obtained some of the Emperor's clothes and took him to the palace. The sham Emperor—whom the church maintained was an angel sent by God to teach Jovian the truth about himself and his kingship—disappeared as the real Emperor returned. Jovian was a changed man; his clothes and trappings had been emperor in the past, but henceforth Jovian himself ruled with mercy and justice, coming in contact with his subjects and ever seeking to make his personality—his real self—beloved and kingly.

Mokanna, the veiled prophet-chief of Khorassan, wore a veil under the pretense of shading the daz-

zling light of his countenance. Mokanna assumed to be a god, but the truth of the veil ultimately became known. It had been worn to conceal the fact that the "saintly" prophet had lost an eye and his face was terribly marred and disfigured as the result of wounds received in fighting. When the Sultan Mahadi surrounded Mokanna and his fanatical followers, so that escape was impossible, the veiled prophet poisoned his adherents at their evening meal rather than have them see his face as it really was. A man may deceive other people for a time in regard to his real self, but it will prove to be but temporary. No man can consistently and continually appear to be what he is not, but the acme of stupidity is reached, not when a man seeks to deliberately deceive another, but when he lies to himself.

Man on this earth will probably always be the embodiment of many inconsistencies, but by progressive evolution he will grow beyond the grosser depravities and gradually become more and more worthy of his inheritance. It is the small peculiar weaknesses that mar the character and benumb the power of the personality. When Thetis dipped her son Achilles in the River Styx to render him invulnerable, she held him by the heel, and the small part covered by her hand which did not come in contact with the water was not considered important, yet this small part was vulnerable and brought about the fall of Achilles—an otherwise invincible god.

In Norse mythology we read of Baldur the Good, the son of Odin, who was rendered immune from death by the gods because his mother, Frigga, had exacted an oath from fire and water, metals, stones, trees, diseases, poisons, beasts and birds, that they would not harm Baldur. A favorite pastime of the

gods was to use Baldur as a target, hurling darts and stones, or heaving swords and battle-axes at him, and this was considered doing honor to the immune god. But the evil god Loki, in disguise one day questioned Frigga, who admitted that in obtaining the oaths of immunity, she had not thought it necessary to bother with one little shrub called mistletoe, that grew on the eastern side of Valhalla, and which she thought too young and feeble to consider dangerous. Loki, with that jealous malice in his heart, so characteristic of the disloyal, obtained a piece of mistletoe which he fashioned into an arrow. During a hurling contest, with Baldur as the good-natured target, Loki directed the arm of the blind god Hodur, who, throwing unsuspectingly, pierced with the twig the body of the beloved Baldur, who fell lifeless. For this, the most atrocious deed ever committed among the gods, Loki was banished from Valhalla.

The story continued, tells that the Goddess Hela was so impressed by the sorrow of the world, caused by the death of Baldur, that she decreed, "If all things in the world weep for him, then shall he return to life, but if one thing speak against him or refuse to weep, he shall be kept in the abode of the dead." All the world, we are told, wept, except an old hag sitting in a cavern, who, it was suspected, was Loki in disguise, the one "who never ceased to work evil among gods and men."

There is always the evil somewhere in the world that can test the most loyal heart; there is in every chain a weakest link, in every character much of strength in conjunction with more or less—but inevitably some—weakness. Every man, as a physical being, is an imperfect god with one or many

vulnerable spots. For every defence there is a mis-tletoe of death somewhere; it may be common and ready at hand, or most uncommon and seldom found. The greater the man the more glorious the handiwork of God, and the more brilliant and original his mind, the more anxious are the Lokis of the world to humiliate, discredit and kill him, and to refuse the expressions of sympathy and love on which his physical life may depend.

That slander loves a shining mark cannot be doubted if we look without bias into the lives of truly great men. A large part of the heroism of the noblest patriots and philanthropists, says the unknown author of "Aguecheek," has been created by the necessity that they have been under, to bear up against the obloquy with which enmity or envy assailed them. Men have lived whose almost every act and every motive has been misrepresented and systematically lied about. The truly great men cannot lift the world nearer to perfection without shaking the feet of their fellows and upsetting many of the beliefs of mankind; a disturber of one's comfortable opinions and an awakener of one's mental somnolence is never popular. "If St. Gregory VII was obliged to submit for centuries to being represented as an ambitious self-seeker and unscrupulous politician, instead of a wise and far-seeing pontiff, a vanquisher of tyrants and a self-denying saint; if St. Thomas of Canterbury be held up, in hundreds of volumes, as a monster of ingratitude toward a beneficent sovereign and a haughty and overbearing supporter of prelatical tyranny, instead of a martyr in defence of religious liberty against the encroachments of the civil authority; if Cardinal Wolsey be held up to public scorn as a proud and selfish Prince

of the Church, a glutton and a wine-bibber, instead of a skillful administrator of government, a liberal patron of learning and all good arts, and the principal restrainer of the evil passions of the most shameless tyrant who ever sat upon the English Throne; if Cardinal Richelieu be handed down from generation to generation, painted in the blackest colors, as a scheming politician, in whose heart, wile and cruelty were mixed up in equal parts, instead of a sagacious and inflexible statesman and a patriot who made everything—even his religion, bend to his devotion to the glory of his beloved France;” if these great men have been grossly misrepresented by bigoted and biased contemporaneous “authorities,” seeking favor with the ruling powers or popular will, then no really great man need complain of finding himself denounced as a tyrant, a perjurer and a victim of all the bad passions that vex the human heart. The writers of these lies have built the foundation for that history which De Maistre calls “A conspiracy against truth.” In almost every case they have attacked men who were in reality supporters of the cause of justice, law and religion—men who were the liberators of their fellow men. Bulwer has put into the mouth of Cardinal Richelieu the following expressive words,

“I found France rent asunder,
Sloth in the mart and schism within the temple,
Brawls festering to rebellion, and weak laws
Rotting away with rust—
I have re-created France, and from the ashes
Civilization on her luminous wings
Soars phœnix-like to Jove.”

Gregory VII, Thomas à Becket, Cardinal Wolsey and Cardinal Richelieu were not men imbued with an all-pervading sense of universal loyalty.

Theirs was not an actuating and consistent religion of loyalty, but to the restricted ideal which they held true, they brought the force of decidedly human lives, in some parts sublime, in others negative and, at times, even contemptible. They were each associated, however, with men who were loyal to no worthy purpose and who strove, by calumny and infamy, to defeat all that was truly great and praiseworthy within them. If so much of virtue and loyalty to great ideals can be found in the lives of the so-called "oppressive scoundrels" of history, it is not unreasonable to assume that the world has always been unfair in its valuation, and blind in its recognition of the real loyalty of men, who have been engaged in every station of life and have performed their work under all possible influencing conditions.

Some of the most maligned men of tradition and history have been the most loyal, and but few men have lived as world-moving forces who have been recognized as truly great by their contemporaries. Phocion (402-317 B. C.), an Athenian General, of noble and unselfish character, after a brilliant career as a soldier, was murdered by the state at the great age of eighty-five. Phocion, educated under Plato and Xenocrates, victor over Philip of Macedon in many campaigns, knew when to fight and when to suggest treaties for the establishment of better relations with the enemy and for the good of the state. When the Athenians refused to listen to the voice of Phocion, they were ignominiously defeated; but Phocion, the loyal and wise, the man of vision, the true patriot and brave soldier, was branded as a traitor by the fanatical Jingoists of his native land, condemned to death by a mixed mob of disfranchised citizens, foreigners and slaves, and his body flung unburied over the borders of the state. Pho-

cion is a splendid example of a loyal man who remained true to himself under almost unparalleled, trying conditions. Not a word could be said against his personal integrity and honor. The spirit of the frenzied Athenian mob that demanded the death of the worthy and heroic Phocion is the same spirit that actuated the intolerant, fanatical Jews who cried, "Set Barabbas free; crucify Jesus of Nazareth." Soon after the death of Phocion, his countrymen began to appreciate his worth; monuments were raised to his memory, and he became as a saint to succeeding generations, and has come down in history as "Phocion the Good."

Spinoza (1632-1677), the Amsterdam Jew, lived and died loyal to his higher self. Like the Christ of Nazareth, this noble philosopher was mercilessly persecuted by his own people. He was threatened and abused by his teachers for his individualistic views, excommunicated by the Synagogue, repudiated by the only woman he ever loved, and his life attacked—but he was steadfast through it all. He worked by day polishing lenses, and, as a result of his reading and writing by night, gave the world a new and splendid spiritual conception of God, and this in spite of the fact that he was branded an atheist. This wonderful man, denounced as a mental degenerate, has since been described as a "pious, virtuous, God-intoxicated man." No man has lived throughout the Christian era more true to himself or more loyal to his soul. He declined all financial assistance and the help of willing Gentile patrons, because of the obligations involved which would tend to restrain and restrict his freedom. He refused a professorship at Heidelberg because of some clause in the proposed agreement to which his unfettered spirit could not assent. He declined with

scorn the patronage, with an annuity, offered him by Louis XIV, preferring hunger with freedom to a pampered and well-fed life within a royal cage. Spinoza, born in wealth, ostracized, condemned and persecuted by all who were near and dear to him, died in poverty at the early age of forty-four, a martyr to the great cause of individualistic, mental liberty.

The Old Testament story of Balaam is a splendid example of loyalty to one's higher self, to one's spirit or divine conscience, and to truth and the right as one sees it. Balaam, standing on the top of Peor, is urged by his patron and ruler, Balak, King of Moab, to curse the children of Israel. He is promised wealth and honor, but Balaam, the prophet and sage, replies, "If Balak would give me his house full of silver and gold, I cannot go beyond the commandments of God, to do either good or bad of my own mind; but what God saith that will I speak."

Fabricus, the Roman, could not be swayed from his path of duty. This noble hero, loyal to his higher self and ever faithful to his trust, became known as "The Incorruptible." Fabricus could not be influenced by any external powers, proffered honors or wealth; neither did threats affect him. Pyrrhus declared that Fabricus was the quintessence of fidelity and trueness (loyalty) and that "it would be as easy to divert the sun from its course as Fabricus from the path of duty."

Consider the loyalty and sublime behavior, under stress, of Phocion, the patriot, soldier and statesman; Spinoza, the religious philosopher; Balaam, the seer; Fabricus, the conqueror; of Marshal de MacMahon of France who proclaimed, "Here I am placed and here I shall remain," and of Martin Luther at Worms, "Here I stand. I can do no

other. God help me;" and contrast these with the disloyalty, fear and cowardice with which the world abounds and which cannot be more fittingly illustrated than by the life of Rousseau, the weak apostle of natural equality and the prophet of the French Revolution. Rousseau was a veiled prophet like Mokanna of Khorassan, and his veil consisted of his writings and persistent preachings. He wrote of the ideal methods of bringing up and educating children, and he placed his own in a foundling institution; his social life was as depraved as his pretended vision was beautiful. His disloyal nature, which, in its falseness ultimately operated to drench the fair land of France with blood, can be fittingly portrayed by a believedly unimportant episode of his life. Rousseau stole some ribbon from his employer and then shamefully calumniated the servant, Marion, by accusing her of the crime. In later life he said that he felt within him at the time an impulse urging him to be true, repent of his grievous error and see that justice was not miscarried, but he stifled his conscience. "I feared little the punishment, but I feared deeply the disgrace."

To attain real selfhood is to attain to the spirit. Life is a struggle toward selfhood which even the most ardent strivers fail to attain completely. Christ achieved selfhood when His great soul united with His God on Calvary's Hill; Socrates attained to selfhood as he lifted the hemlock cup to his lips. Many glimpse its beauties fighting in the struggle of life, many perceive its glories as they taste the dregs of worldly defeat, but all who approach it must needs do so by the uphill path of struggle and by loyalty to one's real self and to the Great Ideal, a loyalty which can only be expressed by love, truth, devotion, unselfishness and service.

X.

SELFISHNESS AND SELF-SACRIFICE

SELFISHNESS is egoism or self-love; it suggests intense concentration upon the idea of the ego or distinctive self. Egoism is over-consciousness of one's own selfish ideas, appetites and interests; it is apt to intimate an unsocial and offensive self-conceit. There is a doctrine of egoism which is based on the theory that self-interest is the end of moral action.

Selfishness is an anti-social and self-indulgent vice. Being an essentially negative quality, it is an unnatural characteristic in man; although our churchly creeds have taught for centuries that it is an inherent attribute of man from which, in company with a whole legion of other vices, he must be saved by faith, through some mystical process of redemption. Man in reality needs to be saved from his unreal and artificial self which such doctrines tend to foster; he needs to be taught faith in himself and in his soul—in the divinity within him. Some people are so naturally unselfish that they have to be persistently watched and guarded, in a world whose civilization seems to have made men more selfish, more clever, less natural and less human. Academical learning may tend to increase the devilish power of selfishness. Froude remarked that "When we are selfish, the sage is no better than the fool, only rather more dangerous." There can be no "selfish" sage, for wisdom does not cohabit with

vice; nevertheless erudition, like wealth and power, is an implement which, in the hands of error, intensifies the resultant evil.

No man can advance and travel upward in the world by stepping upon the oppressed backs of others. Progress is attained by good actions, which are proven good by beneficent reactions. Self-advancement cannot be real if it is obtained unfairly at the expense of others, or if it is unnatural, i. e., opposed to the higher law. The realization of a selfish goal, or even the ardent pursuit of selfish aims, results in isolation of the individual from the Cosmic source of virtue and power.

Real achievement comes only from the glorious realization of oneself. Unless a man becomes monarch of his own true self, which is part of the soul of the world, unless this inner life vitalizes and guides him to his destiny, he is a slave to his baser nature. He becomes disloyal to his true and higher self, and his selfishness, therefore, signifies allegiance to the vulgar and unmanly; it is self-delusion and self-deception, and the idiosyncrasies of error are such that it can be termed self-deceit and self-contradiction. There can be no law governing the actions of a negatively-actuated person, for he is in a condition of moral lawlessness, which is anarchy.

Selfish men seek to draw all material things to themselves; they are, in their thoughts and purposes, the center of the universe. The miser becomes a magnet for gold; the glutton for food; another struggles for power, another for fame or notoriety, but the principle is the same. The selfish man deifies his physical appetites, lives to satisfy his passions, and everything in life becomes subordinate to his baser cravings. A good story has come down

to us from ancient Rome, which tells of Lucullus, a wealthy Roman, who became notorious for his self-indulgence. On one occasion, when a superb supper had been prepared with all his favorite dishes, his steward asked for the names of his guests, to which Lucullus replied, "Lucullus will sup tonight with Lucullus." This well expresses the actuating thought that leads to the acme of selfishness, the refusal to give or share. One regrets that Circe was not at hand with her enchantments to change the Roman patrician into the animal whose nature he so completely resembled.

The virtue of unselfish men radiates outward from them in some form of service. To them material things are valuable to use, not to hoard, and they believe in giving everything its proper relative value. An unselfish man is a social being and a sympathetic member of the great human family; a selfish man is a morally-detached individual, indifferent to the well-being of his fellows; the latter goes through life planning and striving to see what he can get out of it, the former seeks to learn what he can put into it, what service he can render, what work he can do.

Selfishness is the sworn enemy of virtue; it is jealous, envious and avaricious. It decries, minimizes and depreciates virtue. It is the prime attribute of disloyalty, which is the parent of all wickedness. Grimm said, "Avarice and fidelity cannot dwell together in the same house." He could have gone further and found that avarice is derived from selfishness, and selfishness is expressive of disloyalty, while fidelity is the daughter of loyalty. The positive virtue and the negative vice surely could not be expected to dwell amicably together. Selfishness is insatiable and can grow until it becomes the basest

of human passions, respecting the rights and sanctity of none.

"Envy," said LaMotte, "is an awkward homage that inferiority pays to merit," and Schopenhauer defines it "as the moving spirit of that alliance everywhere made by mediocrity against individual eminence." It follows in the wake of the virtuous, the fortunate and the meritorious. It shoots at others, but in reality it only wounds itself, and, as Shakespeare says, it heats "a furnace for your foes so hot that it do singe yourself."

Envy is a social disease which corrupts self; the one who endeavors to mar the brightness of another's reputation generally feels, and, in this negative, despicable manner, expresses his own shortcomings. The envious man disparages the virtue and achievements of his fellows; another's success and prosperity are judged as unfavorable, another's failure and adversity are considered favorable; riches are measured in another's poverty, poverty in another's riches; joy in sadness and sadness in joy. "What is more monstrous than envy? What evil more destructive? What fault more to be condemned? What torment more full of punishment?"

Envy assails the noblest, and, like the wind, howls around the highest peaks; it is a mere sign of deficiency, blindly causing sorrow and suffering, reveling in misunderstanding and discord, and never yet has it benefited or enriched any man. Dante, in his *Hell* pictures Satan as a giant with three faces: one yellow, indicative of envy; one red, indicative of anger; and one black, indicative of melancholy. The mythical Satan is disloyalty incarnate; he is primarily selfish and envious; he expresses his feelings in passion and anger, and his actuating, inhu-

man thought leaves him melancholy, hopeless and in eternal despair. Two things, it has been said, ought to be the object of a man's fear—the envy of his friends and the hatred of his enemies. There can be no such thing as envy among friends—so, therefore, real friends are few. To be a friend is to feel and express both esteem and affection; envy, being a vice bred by selfishness, will surely poison and kill both. If all men were loyal, there would be no selfishness, no envy, no jealousy, and enemies could not exist.

If all men would fight out their differences in the open, and be absolutely honest with themselves and each other, there would be no justifiable misunderstandings and contentions, and men would become true and loyal. An open enemy is a friend half way; a deceitful "friend" brings the hatefulness of hell to profane and kill that human trust which, when worthy and pure, gives to man on earth a foretaste of heaven.

No man can be a friend unless he is loyal, and every loyal man must needs be an apostle of truth. In Dante's *Inferno*, the flatterers "wallow in filth." They are engaged in destroying the rational self-estimate of those whom they flatter, by calling evil good, and good evil, and producing a confusion between the clean and unclean, between truth and error.

Self-sacrifice is diametrically opposed to selfishness and egoism. Self-renunciation and self-surrender to a worthy ideal subordinate the so-called worldly self to the spiritual self, although as a matter of fact no such absolute duality does or can exist. Virtue and truth supply reality to a chaotic void and supplant the warring aimlessness and

destruction of anarchy with unity of purpose, harmony and law.

Self-sacrifice, to be a virtue, must never be an unwarranted sacrifice of the real and higher self. Loyalty makes real self-sacrifice become self-expression rather than self-elimination. Loyalty is essentially social and unselfish; it carries with it the idea of service and reverence of spiritual unity. Unselfishness is self-lessness in so far as the materialistic and sensuous phases of life are concerned. Unselfishness in reality means the glorification of the spiritual or higher self, and self-sacrifice is unselfish service to a worthy cause.

The elimination of the real self is self-destruction, abhorrent to both God and man, except under such circumstances as seem necessary to maintain honor and defend Godhood. It is a comparatively simple matter to throw one's life away, and such an act may be both senseless and cowardly. Aristotle taught that the virtue of courage lay in the middle ground between foolhardiness and timidity, true courage being allied with caution and reason. The ultimate effacement of the *physical* self as an inevitable climax of nature's process of birth, growth, maturity and disintegration, occurs to all; but it should not be prematurely hastened through neglect of the body, nor through unbalanced fanaticism and the frenzy of an unanchored mind. Death should come when our work is done, and when our task on earth is ended; it should be a welcome herald to announce our exit here and our entrance hence.

"Before one exists for others," wrote Maeterlinck, "one must exist for oneself. The egoism of a strong and clear-sighted soul is of far more beneficent effect than all the devotions of a blind and

feeble soul;" and again this great poet of modern mysticism writes in an intensely practical vein, "Certain notions about resignation and self-sacrifice sap the finest moral forces of mankind more thoroughly than do the great vices and even crimes. The alleged triumphs over the flesh are, in most cases, only complete defeats of life." The physical and material things of life are to be used, not abused; they are instruments of Cosmic service, not enemies of the soul. The religion of loyalty frowns upon asceticism and warns against the seduction and intimidations, the "sugar-plums and dog whips," of all those essentially unspiritual religions, no matter how well organized, "authoritative," or "revealed" they may claim to be. The ascetic concept of morality reduces itself to absurdity through its essential antagonism to Cosmic Creation, to that primal human instinct that makes for the continuity of life, and to the demands of stewardship which require of each soul an accounting of all that has been entrusted to its care and for its use in worth-while and needed service.

When Buddha the Prince became a searcher for truth, he visited the hermits renowned for their wisdom and holiness, and was taught that "the soul and body of man are enemies; therefore, to purify the soul, one must destroy and punish the body; all that the body holds good is evil to the soul." The recluses believed that they purified their souls by ceremonies and forms, by torture, flagellations and starvation, by nakedness and contempt of decency, and by nameless abominations. When a man desired to find holiness, they affirmed that he must seek for that which is better than the things of this world;

therefore the search must begin by an utter repudiation of what the world holds good.

Buddha tried to follow the example of the ascetics, but found in the practical expression of their teachings that the soul is not raised to a higher plane, but rather degraded toward the beasts; that self-punishment is just as much a submission to the flesh as luxury and self-indulgence; that one cannot forget the body if it is kept in memory by torture or the suffering of neglect. As Buddha had fathomed the emptiness of his counsellors of the palace, so he fathomed the emptiness of the teachers of the cave and the monastery. He entered the forest and communed with nature; at the end of six years, despairing of finding what he sought, he entered upon a great fast, and one day fainted from sheer exhaustion and starvation—but no real revelation had come to him. Buddha then began to live sanely, eat rationally and care for his body; his physical strength returned, his mind took on new vigor and the truth for which he had sought in men and in nature came to him at last out of his own soul. *Every man carries the truth within himself, revealed or unrevealed.* “Darkened it may be, crusted over with our ignorance and sin, but never dead, never dim, always burning brightly for us when we care to seek for it.”

All life is movement, change and evolution. Life is law, and religion the observance of universal law. The soul is immortal and more—it is eternal. Its beginning and its end are beyond our ken; it comes from the everlasting, lives in human form during the endless drama of existence, and passes beyond into the immeasurable unknown. There are not two lives for each soul—this and the next, the here and the hereafter—for the soul is perpetually and eternally

alive. It is part of the reality of life, the Cosmic Power, the Godhead. The prevalent theory of two definite existences of one personality results in the present or knowable being neglected or treated contemptuously, while the unknowable is idealized and deified. The present is branded as evil, and the world, the flesh and the devil are considered synonymous terms; the future is pictured as a heaven with God, where all is happiness in the abode of the beautiful and good, or a hell where all is sorrow in the domain of the ugly, false and evil.

The present is the only phase of life that need concern man; the past has irretrievably gone by, and the future is still unborn. Man's goodness is determined by his thoughts and deeds in the present, by his loyalty to immediate opportunities, duties and responsibilities. There can be no loyalty where obligations are denied, calls to service ignored, or where instruments, created to function in the world's work of development toward perfection, are disregarded, disparaged or abused. The law of evolution demands that the life hence will be determined by the life here; and neglect to perform well all of one's tasks, or embrace all of one's opportunities in this existence must limit the potency of the life beyond. It is irreligious to prematurely jump across the chasm which separates this physical manifestation of life from a future existence, but it is equally irreligious to live on this earth apart from the soul of the world and one's fellows, or to merely exist in the body, dead to one's opportunities for useful service, or to dwell among one's fellows with one's capacities weakened and power lessened by neglect, profanation or maltreatment of the physical body.

"Self-reverence, self-knowledge, self-control,
These three alone lend life its sovereign power;
Yet not for power (power of herself
Would come uncalled for), but to live by law;
Acting the law we live by, without fear."

—Tennyson.

Loyalty exacts devotion to the ideal and fidelity to the soul; but it also demands respect and faithful use of creative instruments of service. No man can fully realize himself who mars or weakens the physical medium through which nature has decreed that he shall express himself in this incarnation. Self-sacrifice or self-effacement can only be meritorious when the giving of one's life—the deliberate cutting of one's thread of service in the world—results in a greater ultimate gain to the world, in the strengthening of good and in the needed promulgation of a worthy ideal.

Our sojourn here has been worse than nothing unless we have done something to make the work of the next generation easier and more effective. Unless we have done something to contribute to the steady march of man nearer to the universal goal, our life will have been lived in vain. Work is the *raison d'être* of life. Every man is created to work somewhere at some worth-while task. There are but few who are privileged to sow, nurture and harvest; but if the sowing or nurturing work of the world, even in its most arduous and prosaic channels, is done loyally, the harvest will benefit those who follow—a harvest made rich and plentiful by the workers who have gone before. Succeeding generations have always benefited by the triumphs of genius; contemporaries almost never. The greatest geniuses of past ages have been the noble spirits who

have lived, worked and struggled toward the ideal, and through human ignorance have suffered sorrows, trials and persecution, and, at times, even death.

A man who lives a life of loyalty to the Universal Spirit of all life—the Great Ideal—may live a martyr and die abused and discredited, or his days may be spent in comparatively pleasant places. If ignorance had not such a powerful grip on the minds of men, and disloyalty with its falseness such a hold on their hearts, the world could soon progress to the plane of a veritable paradise; but in these days of a boastful civilization, selfish men are still close to the beasts and at times even gravitate below them. When passion and unrestrained license run riot, and the pages of authentic records of even the immediate past reek with such happenings, then man discards his Godhood, his loyalty, his humanity, and violates even the natural and primary laws of the jungle.

It has been said that if one scratches the veneer of a modern civilized man he touches a savage, but this is unfair to the savage, who, as a general rule, has been quite human so far as his “civilized” exploiters and his superstitions would permit. A cultured man of any land is not veneered; he is spiritual and loyal throughout his being. There are such men in the world today and their number will increase until they leaven the whole and bring humanity, on whom now lies the dwarfing curse of despotisms and oligarchies, and the fetters of churches, institutions and “authorities,” into that freedom from which true social democracy and liberty will spring. Not until that time will the world know of the beauty and power of religion and the all-embracing and uniting virtue of loyalty.

The world seldom accepts a truth until that truth is ready to be discarded for a greater truth, for the world is ages behind the real leaders of progressive thought. Every genius has to fight to get a hearing; then comes the struggle to convert a few, who, in turn, must gradually grow numerically stronger, until their minority becomes a majority. When that time comes other geniuses are far ahead, beckoning mankind to see what they see; but the world must take its time, condemn what it doesn't readily understand, and often persecute those who do not agree with its complacent and intolerant ignorance.

Dante (1265-1321), the poet and spokesman of the Middle Ages, the father of modern literature and one of the greatest prophets of the Christian centuries, was sentenced to exile by his beloved Florence and condemned to be burned alive if ever he set foot within the jurisdiction of the city. Born in good circumstances, and his family of aristocratic lineage, he had fought in the wars for Florence, represented her on important embassies and had been elected one of the priories of the city. If ever a man deserved well at the hands of his townspeople, it was Dante, yet few have been treated with greater injustice. He was compelled to leave his ancestral home to live the life of a wanderer, and when he became the acknowledged poet of Italy, his own city still spurned him. Later, he was notified that he might return to Florence if he paid a fine, submit to a brief imprisonment and walk through the streets arrayed in penitential robes. But Dante was loyal to his real self rather than to externals; he fought and lived for truth, and he declined, with righteous indignation, all insulting propositions which suggested that he stifle his conscience and be unfaithful to his

principles and trust. "Is this then," he wrote in reply, "the glorious return of Dante Alighieri to his country after suffering and exile? Does an innocence, patent to all, merit this? Far from a man, the housemate of philosophy, be so meek and earthen-hearted a humility as to allow himself to be offered up, bound like a criminal! Far from a man, an advocate of justice, to pay those who have done him wrong, as for a favor. This is not the way of returning to my country; but if another can be found that does not derogate from the honor of Dante, that would I enter with no flagging steps. But if by none such Florence may be entered, then by me never. Can I not everywhere behold the mirror of the sun and stars and speculate on sweetest truths under any sky, without giving myself up inglorious, nay, ignominious, to the populace and the city of Florence? Nor shall I want for bread."

Dante died in Ravenna and there the wreath of palms, which he had never worn in life, was laid upon his pallid brow. Half a century later Florence desired to honor the dead prophet "and begged in vain," says Lowell, "for the 'ashes' of the man of whom she had threatened to make literal cinders if she could catch him alive."

Dante was the champion of freedom and justice, and, in exile and poverty, lived loyal to truth. His *Inferno* is a powerful idealistic and realistic discourse upon the text "What a man soweth that shall he also reap." The city of dreadful night, which he paints for us, is the dark abode which evil minds and perverse wills have created for themselves; it is no mere arbitrary inflection of sufferings, it is the logical outcome of their own conduct. "Myself am heaven and hell." The sullen and melancholy are

"plunged in putrid mud." Fixed in the slime they say, "Sullen we were in the sweet air that is gladdened by the sun, carrying lazy smoke within our hearts; now we lie here sullen in the black mire." The struggling avaricious are pictured as devoting their lives to the irresistible, hopeless and ever competitive quest, through a hideous nightmare of eternity. Misers and usurers have lost their identity as men and bear their punishment masquerading as moneybags. Purgatory is where the soul of man must be cleansed from deadly sin, and on each of the seven terraces, as one ascends to Paradise, the dead load of an evil is removed. These sins—pride, envy, wrath, sloth, avarice, gluttony and lust—are all diametrically opposed to the spirit of loyalty, and no man can realize himself and be loyal to himself when his spirit is weighted down by any of these errors. Michael Angelo, in his sonnet upon Dante, fitly says:

"No tongue can tell of him what should be told,
 For on blind eyes his splendor shines too strong:
 'Twere easier to blame those who wrought him wrong,
 Than sound his least praise with a mouth of gold.

* * * *

Among a thousand proofs, let one remain:
 Though ne'er was fortune more unjust than his,
 His equal or his better ne'er was born."

The brilliant Galilei Galileo (1564-1642), the Italian astronomer and experimental philosopher, is a pathetic figure of the Renaissance. When seventy years of age he was examined by the church, under the menace of torture, because he had dared to think "in astronomy otherwise than the Franciscan and Dominican licensers thought" and say that the earth moved around the sun. He was condemned

as “vehemently suspected of heresy to incarceration at the pleasure of the tribunal.” The old man’s health was broken; to save his life, he seemed to become disloyal to his great actuating ideal; on his knees he repeated the required formulæ of abjuration, but rising let it be known to his friends—by his whispered words “it does move though”—that his beliefs were unchanged. Among his last writings, when living a prisoner and practically an exile, we find this rich satire—“The falsity of the Copernican Theory cannot be doubted, especially by us Catholics. It is refuted by the irrefragable authority of Scripture. If something appears to our observation to happen in one particular way, we must not curtail God’s arm.”

What is known as the Copernican Theory, which revolutionized astronomy, was well known to the ancients, but it was suppressed and refuted by the church. Such a scientific theory of the earth being one of many planets which revolved around the sun, and the sun with our solar system being only one of myriads of such systems, was contrary to the text of the Scriptures; it jarred man’s egoism and attacked the infallibility of the Bible as the Word of God—hence truth was suppressed, the human mind enfeathered, research frowned upon, and science branded irreligious and the work of the devil.

Even as early as the eighth century, Feargil, or Virgilius, Bishop of Salzburg, was denounced by the church and branded by Pope Zacharias as a dangerous heretic, for asserting the existence of antipodes, and his belief that there are other “worlds” besides our earth, and other suns and moons besides those which belong to our system.

Friar Bacon (1214-1294) was excommunicated

and imprisoned for "diabolical knowledge"—chiefly on account of his chemical researches. Gerbert, who introduced algebra into Christendom, was accused of dealing in the black arts and denounced as a "son of Belial." Dr. John Dee (1527-1608) had his house broken into by a mob and all his valuable library, museum and mathematical instruments destroyed, because the church said he was so wise "he must have allied himself with the devil." Peyrere was imprisoned in Brussels for attempting to prove that Adam was not the first man. Johann Faust was arrested in Paris for selling printed Bibles at ridiculously low prices, and of such uniform workmanship that they must have been "written by the devil," and Andrew Crosse, the pioneer electrician, was branded as a profane man and shunned by all his "God-fearing" fellows.

Giordano Bruno (1546-1600), Italian philosopher, was excommunicated by the Church of Rome on February 9, 1600, and eight days later was burned at the stake, a martyr for science and freedom of thought, and a terrible illustration of the suppression of a God-given individuality. The loyalty of Bruno was sublime; he believed in himself, in his vision and in his God, and no power on earth could make him disloyal to his ideal and the principles for which he stood. Instead of recanting, he preached the truth; and his soul and the truth he died for, still live.

Many men have sacrificed their lives rather than be disloyal to their vision and their trust. Many have died for what they believed to be the truth as expressed by religion, or by science, and large numbers have sacrificed their lives for their country and for the ideals for which their country supposedly

stood. Of the latter class of self-sacrificing, loyal heroes, the legendary story of Marcus Curtius of Rome is interesting. Tradition, idealized into mythology, said that in 362 B. C. a chasm opened in the Roman Forum from which issued pestilential vapors. The oracle, when appealed to, declared that the chasm would never close until what constituted the glory of Rome should be cast into it. Marcus Curtius asked of the oracle if anything in Rome was more precious than honor and valor, and, being answered in the negative, he arrayed himself in armor, mounted a horse splendidly equipped, solemnly devoted himself to prayer, prepared himself for death in the presence of the Roman people, and jumped with his steed into the abyss of death, which, the legend says, instantly closed over them.

This story is paralleled in Greek tradition, for we read that when a fearful pestilence raged in Argos, the Oracle of Delphi declared that the plague had been sent as a punishment for misrule, and the vengeance of the gods could be averted only by the extirpation of the guilty race. Ion, the son of the King, we are told, offered himself as a willing sacrifice for the country and the people, and as he died, Iris entered and announced the abating of the pestilence. These stories are, of course, untrue; taken literally they portray ignorance and fanaticism, but in ancient lore they forcibly and concretely express the beauty of self-realization attained by self-sacrifice in the highest interests of one's fellows. In ancient Greek mythology, Prometheus stands conspicuously forth as the loyal friend and benefactor of man. He brought the sacred fire to man from heaven, and, because of this act, was condemned by Zeus to be chained alive to a rock in the remote Cau-

casian mountains; here each day he was compelled to suffer unspeakable torments, as a vulture, sent by Zeus, gnawed his liver (symbolical of soul), which always grew afresh. We are told that after ages of torture, which he suffered for the sake of mankind, Prometheus was ultimately freed by the god Hercules. There is analogy evident between the sublime loyalty and self-sacrifice of Christ, nailed to the Cross, and Prometheus, chained to the rock, both substantially expressing their love for man.

A medieval illustration of heroic self-sacrifice, expressed by an act of unselfish patriotism and loyalty to the cause of freedom, is afforded by the story or legend of the Swiss patriot, Arnold von Winkelried of Unterwalden. At a critical moment in the great battle of Sempach, July 9, 1386, in the canton of Lucerne, when the Swiss had repeatedly failed to break the serried ranks of the Austrian Knights, we are told that the brave Winkelried came to the rescue. "Commending his wife and children to the care of his comrades, he rushed toward the Austrians, gathered a number of their spears together against his breast, and crying 'Make way for liberty,' fell, pierced through and through." He had opened, however, a way to victory for his fellow countrymen through the hostile ranks, though at the price of his own life. Winkelried is the "common soldier" often referred to in books of history, whose loyal self-sacrifice changed the destinies of peoples.

Sir Thomas More and Thomas Wolsey died rather than concur in Henry VIII's sensual depravity and his desire to be the head of the church in England, when he found he could not get the divorces he needed through the Pope at Rome. Four centuries earlier, Thomas à Becket had given his

life in martyrdom, as a champion of the church and the poor, against the aggressive oppression of King Henry II and an avaricious nobility. Before the high altar of St. Benedict in the Cathedral of Canterbury, Becket was murdered by the assassins of the King. During the Reformation, Henry VIII, conscious of the noble record of St. Thomas, despoiled his splendid shrine which had been erected by Henry III, in 1220, erased Becket's name from the calendar and had his bones burned and scattered to the winds. In resigning his position as High Chancellor, to enter the church, Thomas à Becket sacrificed wealth and worldly power, and, as a leader of the church, he sacrificed his life to realize himself and perpetuate his great loyalty to Christ, the church and the English people.

Savonarola gave his life at the stake rather than be disloyal to his God and the truth which he preached. Luria, the noble, generous and loyal Moor, to whom the Florentines owed their victories over the Pisans, and much of their prosperity, sacrificed his life in order that the state, by his death, would be relieved of a debt of gratitude which the republic—the persecutors and banishers of Dante, and the murderers of Savonarola—felt too heavy to be borne.

The pages of history are full of the loyal deeds of men who have lived and died for their honor, their religion, their scientific or political beliefs, and their country. Men have lived and men have died, naturally or violently, whose lives have been lamps of loyalty marking the dark places of life and guiding the weary and foot-sore pilgrims in their upward quest for the God of the loyal and God's gift of loyalty to men.

XI.

FILIAL LOYALTY

THE word *filiation* expresses the relationship of child to parent, and *filial* is that which pertains to a son or daughter. Originally the word *pietas* signified reverent devotion and unflagging service rendered by children to their parents; but *piety* is now given a broader meaning, and unless modified with a descriptive and limiting adjective, is assumed to refer to godliness. Piety still strictly means an earnest devotion to service, but it is necessary to speak of *filial piety* to express the idea today for which *piety* alone once stood.

Filial piety is filial loyalty; it is earnest devotion and service prompted by the love of a son or daughter for his or her parents. It is loyalty expressed by the younger to the older, in the very closest of the blood ties of human life.

It is significant that the world's literature, which refers to this most beautiful of all human relationships, has been entirely written in the Far East. To obtain a definition of this virtue, we have to go back twenty-five centuries, to the works of the old sages of China, which were based on writings even then many centuries old, and which have lived unchanged to this day.

Confucius tells us that "Filial piety is the constant requirement of heaven, the righteousness of earth, and the practical duty of man. Of all the creatures produced by heaven and earth, man is the noblest.

Of all man's actions there is none greater than filial piety. The son derives his life from his parents, and no greater gift could possibly be transmitted. The superior (loyal) man does not forget those to whom he owes his life, and therefore he calls forth all his reverence, gives full vent to his feelings and exhausts his strength in discharging his duty. There is no offence greater than that of being unfilial"—of being disloyal to one's parents.

Tsang Tsze said that there are three degrees of filial loyalty: "The highest is being a credit to one's parents; the next is not disgracing them; and the lowest is merely supporting them." O, wise Tsang Tsze! thy words of truth and wisdom are Christ-like, but the Occidental civilization measures many virtues in terms of gold, not in heart-throbs or by the degree of loyalty and spiritual oneness. "While his parents are alive," said Confucius, "a son should not dare to consider his wealth his own, nor hold it for his own use only," and Mencius, the greatest of the disciples of the old master, said that "There never has been a man trained to benevolence who neglected his parents."

Again Confucius said that filial loyalty, to be complete, must carry with it not only a strong and well-directed love to one's parents, but from this concentrated loyalty, waves of love should emerge to carry its inherent spirit to all old people. "If, when their elders have burdensome duties, the young take the toil off them, and if, when the young have wine and food, they set them before their elders, this is to be deemed filial piety."

China has been called a land of ancestral worship, because of its deep reverence for parents and the strong actuating loyalty expressed by children to

their parents during life, and after death to their memory. China, like all other lands, is enfeebled by its superstitions, dogmas and soulless conventions, which dwarf and fetter the inherent beauties of its religion; but this so-called ancestral worship is in reality honor, respect and reverence to the memory of those of their own flesh and blood who have lived, transmitted themselves to their progeny, and have gone before to the higher spiritual realm. Such veneration is not the fruit of paganism, of irreligious heathens or of atheists; it is not idolatry, but loyalty.

The Christian's conception of God as a father is a triumph of parental love, for it indicates that the greatest love that the children of the world can imagine is that of a devoted father to his children. The Chinese follow the same general thought and make it reciprocal. They do not worship their parents as gods, but they revere their memory and think of them as spirits in a better land where, because of their higher nature, they are nearer to God.

The religion of China is handicapped to an absurd degree by the worship of formal observances and conventions which have taken the place of the spirit. This condition is generally attributed to Confucius—the correct man; but Confucius taught the supremacy of the heart and soul, of love over form, and in regard to the death of parents, said, “In the ceremonies of mourning, it is better that there be deep sorrow than a minute attention to observances.” Confucius condemns that which tends toward the Pharisaical, as did Christ five centuries later, and both taught that righteousness is expressed by love and loyalty, not by self-righteous cant, lip worship or the observance of prescribed forms—but the teachings of both the wise philosopher of China and

the glorious intuitive Nazarene have been ignored to a great degree in their spiritual essentials.

Filial loyalty in the Orient is expressed by devotion and earnest, unselfish service rendered to parents in a spirit of love while living, and with tender, reverent memories of them, when they are dead. "When his parents are dead and the son carefully watches over his actions so that a bad name involving his parents may not be handed down, he may be said to be able to maintain his piety (loyalty) to the end."

Confucius taught that a man's fidelity, filial piety and loyalty should be looked for in his every act and thought, and that from himself its field of activity or scope extended through family, immediate and remote, to friends, associates, his country, the world and his God. He affirmed that if a man in his own house be not staid, steady and stable, he is not loyal; if, in serving the state, he be not faithful, he is not loyal; if, in discharging the duties of office, he be not respectful and reverent, he is not loyal; if, in contact with his fellows, he be not sincere, he is not loyal; if, in the battles of life, he is not courageous, he is not loyal.

King Wu is quoted in the *Shu King*—The Book of History—edited by Confucius, as condemning unfilial and unfraternal behavior. "Oh, Fang, such great criminals are greatly abhorred and how much more the unfilial and unbrotherly! As the son who does not reverently discharge his duty to his father but greatly wounds his father's heart; and the father who cannot love his son but hates him; as the younger brother who does not regard the manifest will of heaven and refuses to respect his elder brother, and the elder brother who does not think of the toil of

their parents in bringing up their children and hates his younger brother."

It can be fittingly said that the great Chinese national virtue is filial love, and Nitobe has told us in *Bushido* that "the two wheels of the chariot of Japanese ethics are Loyalty and Filial Piety." But filial piety is an expression of that loyalty which is far greater, deeper and grander in its beauty, and far more exacting in its demands than our Japanese friends have as yet been led to see.

No man can express filial piety without the deepest love and sympathy at all times and under all conditions; and loyalty to oneself, to one's family and to one's fellows is far grander than allegiance to kings and tradition. Loyalty demands fair-mindedness, justice, honesty, clean-cut business dealings, and denounces trickery, unscrupulousness and deceit in any form. Europeans have found that honesty pays; a younger nation only a few decades beyond feudalism is learning the same lesson, but there is no virtue in the Occidental or the Oriental beliefs if they practice good and rightness for selfish ends. Loyalty is of the spirit, not of the letter; its reward is in itself. He merits no honor who performs a right act for his own selfish gain.

In Hindu *Acara*, or Rules of Conduct, known as *The Code of Manu*, and originally compiled about the time of Moses, for the purpose of giving definiteness to the ancient Vedic hymns, we read

"Think constantly, O son, how thou mayest please
Thy father, mother, teacher—these obey.
By deep devotion seek thy debt to pay.
This is the highest duty, and religion."

Among the Beatitudes, emanating from Buddha (sixth century B. C.), we find the following:

“To support thy father and mother,
To cherish wife and child,
To follow a peaceful calling:
This is the greatest blessing.”

In the “golden verses” of Pythagoras, the Greek philosopher of the same century, we read the admonition that children should bow to their parents in the spirit of devotion and duty—filial piety. The Hebrew Scriptures urge the honoring of one’s parents, and as the ancient Israelites in common with other early peoples practiced a form of ancestral worship, such Old Testament sayings as “He was gathered unto his fathers” are suggestive of the days when the father of a family was a sort of semi-god, or *Baal*, through whom a people’s religion found continuity.

We can obtain a very good idea of family loyalty in ancient Egypt from the writings which have recently come to light, of an Egyptian father to his son, “I gave thee thy mother, she that bore thee with much suffering. She placed thee in the House of Instruction for the sake of thy learning in books; she was constant to thee, daily sending loaves and drink from her house. When thou art grown up and hast taken to thee a wife, being master of thy house, cast thine eyes on her who gave thee birth and provided thee with all good things as did thy mother. Let her not have cause to reproach thee, lest she lift up her hands to God and He hears her prayer.” We have here every aspect of an advanced civilization far beyond that of the later Bible days of Israel. Woman is placed on a high

plane as worthy of reverence and filial loyalty, and the father and husband is the chivalrous champion of the wife and mother. In the ancient Babylonian "custom law" we learn from the Egibi Tablets, descriptive of rules and precedents, that if a son denies his duty to his father, he is reduced to servitude and sold as a slave; if he denies his duty to his mother, he is enslaved after being exposed—probably pilloried—in the middle of the town.

The loyal man is a tolerant man and possesses the virtue of looking keenly and critically into his own heart, but indulgently into the lives of others. Confucius taught that this virtue must needs be considered a stern duty in a man's relation to his parents. "The superior (loyal) man will overlook and not magnify the errors of his father and will show veneration for his excellence." This is a sublime illustration of Oriental tolerance, prevalent throughout India and China. Contrast it with the Occidental spirit expressed in the words of Pope,

"We think our fathers fools, so wise we grow,
Our wiser sons, perhaps, will think us so."

Why say "perhaps"? The intolerance of children in Christianized lands toward their parents is proverbial; it may be due to an ever-increasing "civilization" and intensity of progress that, with unprecedented rapidity of movement and change, make the accepted knowledge and opinions of one generation the ridicule and butt for the senseless jokes of the next. Moreover, the peasants of one generation, sacrificing much for their offspring, see that their children are far better educated than they, and unsympathetic intolerance is generally their reward. Universal education which crams children with sup-

posed knowledge, is often a barrier between the poor parents and their progeny. False pride is the siren that tempts many children, with originally loving hearts, into that disloyalty to parents which takes the form of unsympathetic pity for their ignorance and condition; and the children cruelly trample under foot a God-like unselfish love. If there is a day of judgment, the disloyal children of Christianized lands, which boast of their education of the young, will have much to answer for at the tribunal of the Most High.

And what is this academical knowledge that makes modern Occidental children so intolerant of their parents and their elders? Is pedagogical instruction, which is acquired like putting on a suit of clothes, and as quickly forgotten, and, like a worn suit, laid aside—is this wisdom? If so, then was Christ the most ignorant of men; yet where is the sage who has given the world greater wisdom? If modern schooling is wisdom, how is it that when Cosmic Truth is to be learned, one needs to turn to the words of the ancients, whose wisdom touches the chords of our innermost being and causes our souls to vibrate in sympathetic unison?

Many a boy who leads his class and is a proud champion of mental gymnastics, has a so-called ignorant father infinitely wiser than he. There is no wisdom that is not of the soul, and no knowledge can ever be elevated to the realm of wisdom that does not enrich the real life of man. Knowledge, like pedagogical rules and theories, changes from day to day; wisdom is for all time and for all peoples—eternally the same, for it is immutable truth.

Compare the ancient Bibles of the world's seven greatest religions and wherever the spirit expresses

itself, a fundamental truth appears; this truth is in all the Bibles the same expression of the Cosmic Spirit, expressed in the language of the writer and of the times, and it exists unchanged to this day. When man thrusts his egoism between his soul and God, changeable knowledge, subject to the laws of evolution, appears; but when man grasps God's hand and sees the divine vision with intuitive mind and mystic faith, he glimpses the attributes of the spirit, he becomes a part of the Godhead, and his soul reflects that which is eternal and unchangeable.

Confucius the Great, and one of the most wise and learned of men, was devoted to his mother, who would be considered relatively most ignorant. Confucius was a loyal and loving son. In his travels he came upon a village named Shöng-mu, which means "better than a mother," and he refused to enter the place and thus desecrate the memory of his mother and of all the mothers of men living or in the spirit realm. During one of his absences from home, the wife of Confucius committed what was in the eyes of the sage the unpardonable crime of neglecting his mother, by disregarding her desires and needs and serving her with unwholesome food.

Filial loyalty demands not only one's duty and devotion to parents but to grandparents and ancestry. It requires the expression of thoroughgoing allegiance and love on the part of children to surviving parents of each generation, and reverence to their memory when they are dead. The marriage bond also carries with it responsibilities in regard to the parents of wife or husband, and if a man is truly loyal to his own parents he must needs express his loyalty not only to his wife but to her parents. The duty of a wife with relation to her parents is a duty

a husband must assume in part, and the duty of a husband to his father and mother is one that no loyal wife can ignore.

Mencius said that there are five properties commonly recognized as indicative of disloyalty to one's parents, and he describes them as (1) Laziness—the refusal to joyfully do one's duty and ordained work in the world. (2) Intemperance and gambling—a lack of moderation, refusal to follow the holy doctrine of the Mean (the middle course), and allegiance to the sirens of chance; thus contemptibly permitting life to be affected by the fall of the dice or the spinning of a wheel, rather than by effort and the assertion of one's inner Godhood. (3) Selfishness and Avarice—the love of the lower self and blindness toward the ideal; the worship of the sordid and material, instead of the real and the good. (4) Sensuousness—the deification of the senses and the physical appetites, rather than the aspirations of the spirit. (5) Recklessness and Combativeness—carelessness, heedlessness and rash negligence were also condemned. Life was to be considered as a sacred trust, to be preserved and used. A loyal man should be conciliatory and cautious, placing upon all things their proper values; refusing to be passionate, quarrelsome, pugnacious or revengeful, but sacrificing himself if necessary in order to be true and loyal to his high calling.

Æneas, the Trojan hero, is a worthy model of filial loyalty. Surrounded by danger and death, he carried out of the burning city of Troy, not his worldly treasure, but his old father, on his shoulders. Ascanius, his son, and Creusa, his wife, accompanied them, but in the flight by night, they were separated and Creusa was lost. Æneas,

prompted by deep love for his wife, exposed himself to great peril and what seemed to be sure death, by loyally returning to the ill-fated city and searching for her. She was dead, but the legend tells us that her spirit appeared to Æneas as he sought for her, comforted him and pleaded with him to save his noble self.

Cleanthes, the son of Leonidas, and the husband of Hippolita, has been handed down through the ages as a worthy example of filial piety. The Duke of Epirus made a law that all men who had attained the age of four-score years should be put to death by the state; he affirmed with much flourish and pride in his decree that any person eighty years of age was a useless encumbrance to the commonwealth. Simonides, a young, dissipated libertine, who was fast killing himself by his mode of life, and who had no aged parents, greatly admired the law, but Cleanthes, who dearly loved his parents, looked on it with horror and resolved to save his father and defy the power of the state in its heartless and murderous decree. Accordingly he announced the death of his father and an ostentatious funeral took place. Cleanthes and his wife retired to the woods in a remote part of the state, concealed Leonidas and devoted their lives to ministering to the old man's wants during the several years that he lived to enjoy their love. Socrates willingly died to conform to the laws of the state; Cleanthes defied the laws of the state, but both were loyal to the greater law of humanity and humanity's God.

The story of Antigone is an example of filial loyalty taken from a legend of ancient Greece. She was the devoted and unselfish daughter of the blind Œdipus, who was dreaded and abandoned by all

men as an object of divine vengeance. Antigone, ever dutiful, loving and patient, shared her father's wanderings and sorrows, and remained with him as a faithful companion until he died.

"I only wished I might have died
With my poor father; wherefore should I ask
For longer life?
O, I was fond of misery with him;
E'en what was most unlovely grew beloved
When he was with me."

Horace (65-8 B. C.), the Roman poet of Friendship and the philosopher of moderation and contentment, was the child of lowly parents. His father, who had been a slave, not only guarded Horace from every taint of evil, but in some unaccountable way succeeded in giving his son a liberal education, and by hard work and thrift accumulated sufficient money to send Horace to the University of Athens. Suetonius tells us that in the days of prosperity when Horace had become the friend of the Emperor Augustus and of the noble Mæcenas, his father's low estate and calling were made a constant reproach to the poet. But Horace was loyal and throughout his life expressed the admirable virtue of filial piety. There is hardly anything more beautiful in the writings of antiquity than the way he speaks of his good father, whom he says he would not change for any parent who had held high office in the state. The world owes an undying debt to the lowly-born but noble-spirited father of Horace, and it is splendid to know that a loyal, self-sacrificing father was blessed with an equally loyal, appreciative son.

Many writers have dwelt at length upon the beauty of the devotion of the great Horace to his

humble father. This fact alone is indicative of the prevalent depravity in our Occidental "civilization" in regard to the relation of children to their parents. Why should Horace be praised for being loyal to his father, who, in a spirit of sublime devotion, struggled through the years to open a path in life for his son which would give him far greater opportunities for service and honor than he himself had ever possessed? The father lived and gave his all for his son; yet his son is singled out of the pages of history as being most noble and worthy of our admiration and praise, because he graciously acknowledged his obligation to a noble, self-sacrificing and loyal parent. The filial piety of Horace, his appreciation of the demands of filial duty, the homage which he owed and paid his most worthy father, express what should simply be considered as natural and common human justice. The glory is due the father, not the son; yet the devotion of the poet, the friend of the Emperor and the patricians of Rome to his humble father—a freed slave—and to the memory of his father is so extraordinary that Horace must needs, in this world of false pride, filial intolerance and disloyalty, be eulogized as a splendid example of filial loyalty. He could not have done less and been true to himself and his God; he could not have been less loyal and been true to the spirit of common humanity.

In more modern times, one cannot fail but be impressed with the spirit of filial loyalty which actuated the daughter of the Count de Sombreuil, who refused to desert or even to be separated from her father when he was arrested during the Reign of Terror in the French Revolution. This devoted daughter insisted on sharing her father's fate and

voluntarily accompanied him to prison and to the guillotine.

Sir Thomas More was ostracized by the satellites, of royalty and treated like a traitor; he was finally murdered by the decree of England's Bluebeard King, because he chose to be loyal to his conscience and his God, rather than cravenly sacrifice them by being a party to voluptuous license. Through all his sufferings, his daughter, Margaret Roper, displayed the utmost loyalty and devoted love. She removed her father's head when it was exposed on London Bridge, defended her possession, enclosed it in a casket, and at death was buried with it in her arms. More died a martyr to a faith and conscience that perceived as a vision in the enveloping gloom, the true religion and the dawn of democracy; his daughter lived and died dominated by loyalty to her loving, noble father.

John Milton (1608-1674), the great English poet, was not blest with loving daughters, and his need for them and their love was great. In his blindness they constituted his heaviest cross. They "made nothing of neglecting him," they rebelled against the "drudgery" of reading to him, of taking down his dictation or of attending upon him in his physical helplessness. They "did combine together and counsel the maid-servant to cheat him in her marketings;" moreover, they "actually made way with some of his books and would have sold the rest." The story of the attitude of the children of Milton to their helpless, blind old father is the acme of filial disloyalty, even if this genius and creator of immortal works had not the most angelic disposition in the world. The loyalty of true greatness is expressed in that atmosphere which does not encour-

age its manifestations; the daughters of Milton failed to express even pity or the lowest manifestation of sympathy in his affliction.

Michael Angelo (1475-1564), a great soul and versatile genius, and a champion of freedom, truth and duty, was born at the culminating point of the Renaissance; his parents were of aristocratic lineage, but as poor as the proverbial church mouse. Michael Angelo was a loyal man, loyal to his higher self, his art, his country, his friends, and he was wonderfully loyal to a father to whom, outside of natural inheritance and obligation of progeny to parents, he owed little or nothing. Ludovico di Leonardo Buonarrotti was of that species of mendicancy which is apt to be the sole occupation of decayed aristocracy and was no help but rather an unsympathetic burden and constant drain upon his son; therefore, the filial loyalty of Michael Angelo was less warranted in the realm of universal justice and far more sublime than that of Horace, who owed his father the utmost devotion.

The infant Buonarrotti was put out to nurse in the home of a humble stone-cutter, and the sculptor in later life was wont to say that his love of a chisel and mallet was drawn in with his foster-mother's milk. In academic school studies the boy was pronounced dull, but with chalk and pencil his irresistible genius soon expressed itself, and when he could borrow paint and brushes he astonished artists by the freedom, spirit and boldness of his work. Michael Angelo's father fought bitterly against this penchant and did his utmost to scourge it out of him, but his efforts to suppress the budding genius of his son were unavailing.

Lorenzo de Medici—the Magnificent—invited the young artist to come and work under his patronage at Florence, which was the center of art and culture of the Renaissance, but his father protested, and with indignation the seedy old aristocrat fought to prevent his boy from becoming a mere despised “stone-cutter.” Michael Angelo, however, saw his opportunity and accepted the help and hospitality of Lorenzo. At the death of his patron and after three glorious years in Florence, this great artist was thrown upon his own resources, and as he struggled to maintain himself and express his art, his impecunious father and several scapegrace brothers were a heavy burden to him. There were times when he lost patience with his brothers, but to the father—who had done all in his power to mar the life of his son of genius—Michael Angelo was not only long-suffering, but always faithful, filial and loyal. He bent his shoulders to the burdens of family; his manner of life was most abstemious; on himself he spent nothing, to his father he was generous to a fault, and his fidelity was leavened with wonderful tenderness. He could not marry and assume new responsibilities when his family drained all his resources and earning power; but rather than complain he stoically remarked, “I have too much of a wife in this art of mine, she has always kept me struggling on. My children will be the works I leave behind me.”

After studying the life of the patient and loyal Michael Angelo, even his indulgence, which at times approaches the unwarranted weakness of love in regard to his family, seems sublime when we contrast it with the words of John Ruskin, who, notwithstanding that he owed much of his literary

development to his parents, writes of his childhood, "I had nothing to love. My parents were—in a sort—visible powers of nature to me, no more love than sun or the moon. I had nobody to assist and nobody to thank. I obeyed word or lifted finger of father or mother as simply as a ship obeys her helm." Friends of the Ruskin family have said that John was not truthful in his statements of the old family life, and even the epitaph which he placed on his father's tomb, "An entirely honest merchant," does not ring with the sincerity and affection demanded by filial loyalty. Harrison, a frequent visitor at the Ruskin home, wrote that "the relations between John and his parents were among the most beautiful things that will live in my memory."

Ruskin's father and mother lived for their son. They had great hopes for him and even these hopes John ridicules in his "*Praeterita*," yet he does not satisfactorily explain how it was that as a boy of nine he had a great sense of literary form, a splendid vocabulary and an amazing knowledge of the world's best books; qualities that could not possibly have been developed within him so completely, if it had not been for the devotion of parents who applied themselves diligently to the nurturing of the youthful mind.

It is to be regretted that the famous John Ruskin—the literary preacher—did not exhibit more of the filial loyalty of his own father, who, when John's grandfather failed in business with a heavy indebtedness, insisted on postponing his contemplated marriage and personally assuming all the obligations. John James Ruskin devoted nine years of his life in most strenuous labor to pay off these old

debts and remove the stain from the family's honor, and John's mother patiently and loyally waited during the long years to become the wife of this noble example of filial loyalty.

August Strindberg was contemptibly disloyal to his mother and never forgave his father for having married beneath his station. This morbid and nervously overstrung eccentric, who was, by turns, aristocrat and democrat, conservative and radical, socialist and anarchist, communist and egoist, atheist, deist and occultist, revelled in blaming his maternal inheritance for all his personal shortcomings. He felt that the blood of the Strindbergs was good, for had not most of its family heads been respectable merchants, ministers and country gentlemen, and could not the vicious poverty surrounding his young life be attributed to the fact that his father, a Strindberg, had married a proletarian woman?

August was one of twelve children who lived cooped up in three rooms. The fault, according to Strindberg, did not rest with the father's limited executive power and bread-winning ability. This cramped environment of his childhood was the unpardonable crime of his hard-working, long-suffering mother; she was to blame for the evil that darkened his young life—she had cheated him out of his childhood.

The first volume of his autobiography Strindberg disloyally named "The Son of a Servant," and throughout his life all that was contemptible and weak, loathsome and irrational within him, he sought to explain away by referring to his maternal ancestry. Intolerant of poverty, he was also intolerant of the working classes, and yet he wrote that he was "A convinced socialist, like all sensible people," only

later to brand socialism as a "malady born of laziness." At one time he was a pretended admirer of Rousseau and proclaimed himself as a champion of the poor labor-driven masses against their oppressors, but under the influence of Nietzsche he scornfully repudiated the proletariat and arrayed himself on the side of the oligarchy of autocrats, or professed supermen against the "common herd" and the "much-too-many."

Strindberg's despicable feelings toward his mother, augmented by three unfortunate ventures in the field of matrimony, made him a rabid anti-feminist, his dislike turning into hatred and his hatred into diabolical frenzy. The entire spectacle of life to his unanchored mind resolved itself into a perpetual state of war between the sexes: "On the one side he saw the male, strong of mind and heart, but in the generosity of strength, guileless and over-trustful; on the other side, the female, weak of body and intellect, but shrewd enough to exploit her frailty by linking iniquity to impotence and contriving by her treacherous cunning to enslave her natural superior—it is the story of Samson and Delilah made universal in its application. To the disloyal Strindberg, all women were alike, all unmitigatedly bad; all were cast in the same Gorgon mold, and he professed to see a uniform cruel selfishness staring forth from every woman's face, be she aristocrat, courtesan or kitchen maid." In *The Father*, one of the characters says, "Oh, there are so many kinds of women," but the author's mouthpiece viciously retorts, "Modern investigation has pronounced that there is only one kind." Otto Heller says, "In Strindberg, misogyny turns into downright gynophobia. To him, woman is not an object

of disdain, but the cruel and merciless persecutor of man."

Strindberg was a vilifier of women because of the ignorance which sprang up in a heart void of sympathy and in which the inherent desire to understand had been deadened by the false pride of an unsocial and unfilial egoism. His disloyalty to his mother embittered his life, accelerated his degeneration to pessimism, intensified his peccable feelings of self-pity and distorted his vision of life. Strindberg was supersensitive to all the believedly hostile forces and evil influences in the world; he was blind, and his soul refused to make contact with all that is friendly, worthy, true and loyal. The depths of error sounded by his belligerent perversity is well expressed by the remark "There is falseness even in the calm air and the sunshine." Strindberg is typical of that disloyalty that can readily perceive the mote of dust, representative of evil, but is blind to the existence of the towering, immovable mountain of virtue.

The Shakespearian story of King Lear, founded on an old English legend, well typifies filial loyalty and disloyalty. Lear, when eighty years old, resolved to divide his kingdom between his three daughters, in proportion to their love. The two elder said they loved him more than their tongues could express, but Cordelia, the youngest, said she loved him as it became a daughter to love her father. Lear, displeased with this answer, disinherited Cordelia and divided his kingdom between his other two daughters, with the condition that each alternately, month by month, should give him a home and properly accommodate a retinue of one hundred Knights. Lear spent the first month, after his voluntary

abdication from the throne, with his eldest daughter, Goneril, who showed him scant hospitality. Going to the abode of the second daughter, Regan, he was staggered to find that she refused to entertain so large a company, having been influenced in her perverseness by the elder daughter; whereupon the old man would not enter Regan's house, but spent the night abroad in a storm.

Cordelia was disinherited by her royal father, because her protestations of love were less dramatic and pleasing to the ear than those of her sisters. She later married the King of France, and when her elder sisters refused to entertain the old King with his suite, she brought an army over to England to avenge the outrage committed upon her aged, feeble parent. She loved her old father and proved her love loyally and unselfishly. Goneril and Regan were disloyal to their father and, therefore, became disloyal to each other, for there cannot be virtue in vice. Both sisters fell in love with Edmund, and Goneril, actuated by jealousy, poisoned her sister and afterwards slew herself. The names of the three sisters have reached us through the space of many long centuries and they will ring down through the ages as long as man inhabits this earth; Cordelia is proverbial for the spirit of filial loyalty which triumphs over parental injustice, and Goneril with Regan stands for filial and sisterly disloyalty, dishonor and filial ingratitude.

XII.

CONNUBIAL LOYALTY

FILIAL loyalty is that of blood to blood and the relationship is one in which the younger has no choice; the connubial alliance is formed distinctly from choice; the principals are not of one blood but unite in response to their natures for their own mutual well-being, the perpetuation of the race and the good of the world. The loyalty of wife to husband, and husband to wife, who have developed to maturity under different conditions, apart from each other, is a loyalty of differing natures and temperaments. Without love there can be no such loyalty, and without faithfulness and sincere devotion to duty—to persons and to ideals—there is no loyalty. To live one's life from maturity to death in a marital state is no sign of loyalty, for maintenance of such a state may be directly due to legal bonds, just as a convict sentenced for life must needs live out his span of years within prison walls.

The conjugal relations of man and wife are so sacred and so fundamental to the well-being of human society, that the church as well as the state endeavors to supervise them. An ideal marriage, and there are many, notwithstanding the whimperings and taunts of the pessimists of the world, intensifies the power and usefulness of each contracting party. It is a pledge of loyalty from one to the other, and every person has his inner being intensified by the declaration of loyalty on the part of

another, and by that person's attempts to respond to the ideal, even if the results are not altogether perfect in the working.

The loyalty of a son to a father is somewhat analogous to the loyalty of a man to his God or "Heavenly" Father. The loyalty of a father to a son is the loyalty to one's own flesh and blood, to what is often erroneously considered as a sort of reincarnation of oneself. The loyalty of a man to his wife is the loyalty of one personality to another, two distinct individuals being bound together by honor, instead of blood ties. Such a connection of choice demands strength of character and spiritual cohesion, if it is to be effective. The man who, in the old traditional sense, considers his wife as property and treats her as such, even though it be expressed with kindness and consideration, cannot be loyal, for protective care of property is selfishness, and he who is devoted in a spirit of ownership to that which is his own is guilty of self-love.

The wife of a good man becomes a better woman; the good wife of a man influences his life far more deeply than he realizes. If the work of the world had to be performed by the essentially masculine, if man inherited none of the purely idealized, intuitive and devotional feminine characteristics from his ancestral mothers, and if he did not come in contact with such spiritual virtues in his daily life emanating from his mother, wife, daughter, and woman-kind, the world would be unfit to live in, for the power of might would rule and dominant arrogance hold sway.

Man can never do the work of woman, or woman that of man; any attempt at such substitution will

fail. There can be no absolute equality of sexes; they are essentially different and the complement, one of the other. A man is not complete unless a woman's blood is in his veins and a woman's influence mellows his life. A woman is not complete unless a father's blood courses through her body and brain, and a man's strength and love support her being. Both sexes seem to need the boon of parenthood in order to develop to the utmost those spiritual and essentially unselfish qualities which are ever the attributes of loyalty. Suffrage is not for the "superior" sex, for there is none; each is indispensable to the well-being and development of the other; suffrage should be for all mature human beings who have intelligence enough to use it, and this without regard to sex, race or color.

A man's home should be a reservoir of strength, offering recuperative power at the end of a day's battle for existence in a strenuous world. Robert Browning, in his immortal poem *Andrea del Sarto*, has touched a sympathetic chord in the heart of many a world's worker who has been gifted with fine and keen sensibilities, which are, by the way, conspicuous attributes of genius and essential feminine qualities.

Andrea, the "son of the 'Tailor,'" and given the sobriquet of "The faultless painter," by the artists of his generation, had married a beautiful but rather heartless woman, somewhat of a shrew and a flirt into the bargain, but Andrea loved her deeply. She was the inspiration of his work and often his model. Hear the tired man, exhausted with the day's work, speak of her in Browning's words, as he coaxed her to sit by the window with him and look out into the

evening glow, while she impatiently awaits the call of one of her admirers:

"I often am much wearier than you think,
This evening more than usual, and it seems
As if—forgive now—should you let me sit
Here by the window with your hand in mine
And look a half hour forth on Fiesole,
Both of one mind, as married people use,
Quietly, quietly, the evening through,
I might get up tomorrow to my work
Cheerful and fresh as ever. Let us try.
Tomorrow, how you shall be glad for this!

* * * *

This hour has been an hour! Another smile?
If you would sit thus by me every night
I should work better, do you comprehend?

* * * *

I am grown peaceful as old age tonight,
I regret little, I would change still less."

Only a man who has experienced what love means to his soul could have written such words. They voice not only the sentiment of Andrea for his unworthy wife, but of the great Browning for the noble Elizabeth Barrett Browning, and of countless men whose great work in the world has been inspired and built upon the love of a woman. Andrea gained courage as he sat at his window in Florence and looked out to the hills of Fiesole; his confidence returned, his soul grew strong, his vision brighter.

"I am bold to say
I can do with my pencil what I know,
What I see, what at bottom of my heart
I wish for, if I ever wish so deep—
Do easily too—when I say perfectly."

The efforts of woman in the direct work of the world have been great; their indirect power shaping

the destinies of men and nations has been immeasurable. The loyalty of women to their own sex is not as great as the loyalty of men to men, but the loyalty of mothers to their children and of woman to man and husband is sublime and far exceeds the loyalty of the average man to woman.

In the exalted deeds of legendary Greece, Alcestis is a noble example of connubial devotion. Her husband, Admetus, fell ill, and, being near to death, Apollo prevailed on the fates to spare him on condition that some one would consent to die in his stead. Admetus, remembering the many declarations of attachment which he had heard from his courtiers and dependents, fancied that it would be very easy to find a substitute, but not so. Brave warriors who would willingly have imperiled their lives for their Prince, shrank from the thought of dying for him on a bed of sickness; old servants who had experienced his bounty and that of his house from their childhood up, were not willing to lay down the scanty remnant of their days to show their gratitude. Men asked, "Why does not one of his parents do it? They cannot, in the course of nature, live much longer, and who can feel like them the call to rescue from an untimely end, the life they gave to the world?" Then, without Admetus' knowledge, Alcestis, the wife, with a generous self-devotion, proffered herself as a substitute. The conditions imposed by the fates were met, and their decree was irrevocable. Admetus, when he learned the truth, suffered with torment, but he could not change the decree. Alcestis sickened and Admetus revived, but, as she was rapidly sinking to the grave, the god Hercules arrived and was so moved by the noble self-sacrifice of the devoted wife, that he saved her from death and gave her once more to her husband.

How different is the story of Alcestis from that of Eriphyle, another character in the stories of ancient Greece, who, as the wife of Amphiaraus and the mother of several children, permitted a bauble to generate disloyalty within her soul. This avaricious woman cut all the cords of life and love, and, for a mere golden chain, cruelly betrayed her husband.

In Greek mythology we also read of Penelope, the devoted wife who remains loyal to Ulysses in spite of his many years' absence, and the general belief that he has been lost. She is persistently importuned by numerous suitors and under the compulsion of the customs of her day, she is finally compelled to pledge herself to make her choice of a second husband; but she decrees that she will do so only when the robe which she is making is finished. During the day Penelope worked on the robe, but at night she undid the work of the day. She defied the customs, laws and conventions of her land and people, because of love for her husband, long since thought dead. This is the famous Penelope's web which is used as a proverbial expression for anything which is perpetually doing, but never done. It is expressive of a woman's true love and loyalty—persistent and eternal. She carries it in her heart, shut up from the world—not where it can be trampled upon and lost. Penelope waited long for Ulysses and finally was wonderfully rewarded by his safe return to her.

The disloyalty of Theseus to his wife, Ariadne, stands out in conspicuous contrast to the loyalty of Penelope to her husband Ulysses. Ariadne was the daughter of Minos, the King of Crete, and when

Theseus was sent into the Labyrinth of Dædalus to what seemed certain death, she, out of love for him, disobeyed the spirit of her father's relentless decrees, and gave to Theseus a clew of thread which sufficed to guide him out of the Cretan Labyrinth, after he had killed the bull-headed Minotaur. Theseus married his charming deliverer and fled with her from Crete, but, arrived at Naxos, his ardor cooled; and, heartbroken at his disloyalty, Ariadne hanged herself.

The infidelity of Helen, wife of Menelaus, who eloped with Paris, her husband's guest, to Troy, brought on the famous Trojan war, the theme of the greatest poems of antiquity. This same combat of mythological heroes furnished the Greeks with their model of connubial loyalty and the power of a woman's love. Protesilaus, of the besieging army, fell by the hand of Hector, the defender of Troy. When the sad news reached Laodamia, his faithful and devoted wife, who was waiting for him in their far-off home, she implored the gods to be allowed to converse with her departed husband for a short time, and tenderly take her leave of him. The gods, impressed with her loyalty and in sympathy with her sorrow, granted her request. Mercury led Protesilaus back to earth, and when his time was up and he departed from this life for the second time, the devoted Laodamia died with him.

Certain tribal and national customs have decreed that a wife (or favorite wife) should die with her husband. History and tradition tell us of many wives who have voluntarily sacrificed their lives, under the hallucination that by departing from this existence, they could be once more with their beloved husbands in the spirit-land. Property as such

cannot be loyal, yet woman is by nature so loyally constituted that even when her husband, lord or master considers her as mere property, she is apt to idealize her position, become blind to the fetters and live only in the joy of being possessed. Thus we read of concubines, like faithful dogs, declining all food and following their masters to the grave. In Persia, a devoted slave climbed upon the funeral pyre to perish with her master, and Oriental lore contains many instances of such supreme devotion.

The annals of life abound with the records of devoted women who have preferred lives of care, toil and poverty with the men they love, to the supposedly alluring existence of ease and luxury in unions that Hymen could not bless. When real women are free to choose, they almost invariably choose the better part, for, notwithstanding the glaring exceptions to the rule and the morally debilitating influences of many phases of our so-called modern civilization, women are by nature loyal to the men of their choice, and their choice is generally founded on an intuitive wisdom which calls forth their loyalty. The most sublime loyalties ever evidenced on earth, in the relation of human beings, one to the other, are those of a mother to her children, and of a devoted wife to her husband.

We are told in the history of Rome how a certain Julius Sabinus, a senator from Gaul, headed a revolt against the Emperor Vespasian, and was duly defeated. He might have sought refuge among the Germans, but only by leaving his young wife, Eponina, behind him, and he had not the heart to forsake her. Sabinus possessed a villa, beneath which there stretched vast subterranean caverns known only to himself and two freedmen. This

villa he caused to be burned to the ground and the rumor was spread that he had sought death by poison, and that his body was afterwards consumed by the flames. Eponina herself was deceived, and when Martialis, a freedman, told her of her husband's self-slaughter, she lay for three days and three nights on the ground, refusing all nourishment. Later, when Sabinus had caused her to know that he was alive, she none the less mourned and shed floods of tears in the daytime when people were near, but at nightfall she sought him in his cavern. They endeavored to escape disguised, but found the venture too hazardous and had to return to the cavern. She gave birth to two sons during the nine years she was with her husband in the gloom and darkness, but Sabinus was at last discovered and taken prisoner to Rome. Eponina endeavored to obtain Vespasian's pardon and led forth the two sons she had reared in the depths of the earth and said, "These have I brought into the world that we might one day be more to implore thy forgiveness." Tears filled the eyes of all who heard, but Cæsar stood firm, and the brave woman was at last reduced to demand permission to die with her husband. "I have known more happiness with him in the darkness," she cried, "than thou ever shalt know, O Cæsar, in the full glare of the sunshine, or in all the splendor of thy mighty empire."

Maeterlinck says, "Eponina's magnificent cry is the cry of all those whose hearts have been touched by love; and it is also the cry of those whose soul has discovered an interest, duty, or even a hope, in life. The flame that inspired Eponina, inspires the sage also lost in monotonous hours, as she in her gloomy retreat. Love is the unconscious sun of our soul;

and it is when its beams are most ardent and purest that they bear most surprising resemblances to those that the soul, aglow with justice and truth, with beauty and majesty, has kindled within itself and adds to incessantly."

Ariosto's enchanted cup and the horn of fidelity sent by Morgana la Faye to King Arthur both had the same properties. No lady could drink therefrom who was not true to her husband, and no knight who was not feal to his liege lord. The spirit of these myths has prevailed throughout our so-called age of culture. The loyalty of a wife to a husband has been demanded, but the loyalty of a husband to a wife has never been considered of equal importance, or in a reciprocal sense. The wife must be loyal to her husband, but the loyalty of the husband is demanded to his king, prince or country—it is the loyalty of man to man, of man to his ruler expanding through the ages into loyalty to his fellows.

The Caucasian ethics or code of morals is supposedly Christian. The founder of Christianity was a Jew, and the followers of Christ were originally considered as a mere sect of the Jews. When the Christian church accepted the Bible of Judaism as the inspired Word of God, and appended it as the Old Testament to the Gospels and writings of the early Christians which had been compiled as a New Testament, the morals depicted in the ancient sacred records of Judaism received an endorsement which has tended to enfeeble the sublime teachings of Christ with a dead load of unspiritual traditions.

The Israelites were Arabs and nomads of the desert; their early ideas of morality were such as were common among other Semitic peoples of their

era. Judaism, Christianity and Mohammedanism are all Oriental religions which professedly trace their origin to Abraham, the Bedouin Sheik, who did not hesitate to place his wife, Sarah, in the harems of both Pharaoh and Abimelech in order that he might receive material benefits from the immoral transaction. The wily patriarch had no conscientious scruples about leasing his wife to save his own head and worldly possessions, and no compunction against making money in such channels of depravity. Isaac showed the same disposition under similar circumstances in regard to Rebekah, his wife, and we read in Genesis 19:8 that Lot, in order to save himself and two male guests, offered his two virgin daughters to the mob at his door.

Jacob, the father of the Israelites, bought by his labor, Leah and Rachel, the two daughters of Laban, his uncle. The twelve tribes of Israel were founded by the twelve sons of Jacob; of these sons Leah gave birth to six, Rachel to two, and the handmaids, Bilpah and Zilpah—the wives' slaves and inmates of the harem—were the acknowledged mothers of two sons each. In the Old Testament, women are considered as mere property. Polygamy and concubinage were sanctioned customs, and women had no independent recognition in the cultus. The marriage relations among the Hebrews were established by the purchase of the wife. The word "betrothal," as used in the Christian Bible, signifies purchase, and the "dowry" was not the money, goods or estate which the woman brought to her husband, but the purchase price paid for a wife to her father or nearest male kin. Wives were regarded as part of a man's property and were enumerated among his possessions with slaves and animals. The

wife had no rights except through her sons, and her sons, father, uncles and brothers were her only protection against the tyranny of her husband, who could humiliate and divorce her or "discharge" her whenever he so pleased, without the payment of any alimony, in full harmony with the law of Moses; but a wife being mere property could not obtain a divorce or leave her master and husband.

The wife having been bought, as if she were a slave, was merely a sort of specially selected concubine through whom the husband hoped to perpetuate his name. She was given responsibilities and much was demanded of her, but her life was that of a concubine, and if she bore no sons her condition became a most pitiable one; if she proved unfaithful to her husband, death was her portion, whereas a concubine for the same offense "shall be scourged; she shall not be put to death because she was not free." Property restrictions were more severe in regard to a wife than in relation to a concubine, but to insinuate that a bought and imprisoned woman could be "free" is a travesty on the word.

According to the Hebraic law (Numbers 5:14-31), any Israelite jealous of his wife, with or without cause, is ordered to bring her to the Priest, who will subject the woman to the ordeal of poison. The wife has no redress and no rights in the matter. She is subject to the whims of her husband, and instead of justice, a cruel and superstitious practice of divination is substituted. If a husband is unfaithful to a wife, that is his privilege; she cannot accuse him before the Priests of infidelity, not to mention jealousy—she could not even legally qualify as a witness.

The Mosaic and Hebraic laws were made by men for men—not for women. When a census of the people was taken, or a family numbered, the women were not counted as “souls,” only the men and male children were of sufficient importance to record their names and ages. A woman had neither rights, liberty nor individuality in the eyes of the law; and without the freedom and independence of women, there can be no mutual connubial loyalty. A woman may appreciate kindness and be faithful to her master, or a man may exhibit tenderness to his property, but such sentiments can never express true loyalty.

According to the Hebraic law, a man could buy as many wives and concubines as he could support or manage to control and harbor in his establishment; he could increase his harem in full harmony with his fancies and whims, provided he did not go beyond his means. The women of a harem were not only considered property, but inheritable property. The eldest son even endeavored at times to claim this part of his inheritance during his father's lifetime; Reuben, the eldest son of Jacob, illustrates this point (Genesis 35:22), and Absalom by publicly taking possession of the harem of David his father, proclaimed himself to all Israel as his father's heir and successor (II Samuel 16:20-22).

The Hebrews were a notoriously polygamous people. When the nation reached the height of its power we read that Solomon, the sleek and sensual Oriental sultan of that era, “had seven hundred wives, princesses, and three hundred concubines.” The Talmudists, at a later period, attempted to regulate the number of marriages by prescribing a limit of four wives for the average Jew, and eighteen

for a king; but during the era covered by the Hebrew scriptures, the number of a man's wives and concubines was limited only by his ability to buy and support them, or control them, so that they could support themselves and possibly support him. Women were profitable as workers, and no woman could leave her husband or master as long as he gave her food, raiment and shelter. If a man failed to maintain a woman of his household, she had the privilege of leaving him; by failing to support living property, a man lost it.

Monogamy was not fully recognized by the Jews until the ninth century of our era, and then only because of the Christian influences emanating from Spain. Concubinage was sanctioned by the Hebrew Synod of Toledo in 400 A. D., and it was not actually denounced and actively suppressed as a social impurity until the fifth Lateran Council in 1516.

Christianity as a religion has always stood for monogamy and has ever demanded chastity. It has never been a sufficiently virile power, however, to completely overcome its inheritance of historical and traditional Judaism in regard to women and their subordination to the "superior" sex. We are, therefore, confronted today with the question of woman's suffrage; and after prating for centuries on liberty and democracy, the woman is still inferior to the man in the eyes of the law. The moral conduct demanded of women is not even expected of men; unchastity discovered in women results in social ostracism, whereas in a man it is excused and overlooked. There is still one law for men that is decidedly lenient to the "governing" sex, and another for women that is relatively cruel, intolerant and essentially unjust.

The marital record of King David, of Israel, exemplifies, in no uncertain manner, the low esteem in which women were held by the Hebrews and the "Yahweh-intoxicated" king. In the Book of Deuteronomy (wrongly attributed to Moses) we read in regard to the promised King of Israel, "Neither shall he multiply wives to himself" (17: 17). This statement was neither law nor a prophecy. The first King of the Hebrews, Saul, had wives and concubines; we have already mentioned the attempt of Solomon, the third King, to obtain a monopoly of the beautiful women of the world; but Solomon's father, the successor of Saul, and the second King of the Israelites—revered by the Jews, and almost deified by the Christians—was a voluptuous and immoral Oriental Bedouin, possessing a large harem of so-called wives and female slaves. David knew not the meaning of the word loyalty where a woman was involved, and, being by nature a pillaging brigand, he neither honored his own wives nor respected the wives of others.

David's first wife, Michal, was so loyal to him that she engineered his escape from the house where Saul, her father, the king, sent men to slay him. "And Michal took an image and laid it in the vacant bed and put a pillow of goat's hair for his bolster and covered it with a cloth. And when Saul sent messengers to take David she pointed to the bed and said, 'He is sick' " (I Samuel 19:11-17). Years later when Michal saw David leaping and dancing in "religious" frenzy before the ark as it was brought into Zion, she became most rightly disgusted with his immodesty and lack of mental poise and said to her husband, "How glorious was the King of Israel today who uncovered himself in the eyes of the

handmaids of his servants as one of the vain fellows shamelessly uncovereth himself!" Her "saintly" lord replied to the well-merited rebuke, "I will yet be more vile than thus, and will be base in mine own sight" (II Samuel 6:14-23).

David's second recorded wife was Abigail, the Carmelitess and the wife of Nabal, from whom David with unwarranted effrontery endeavored to collect tribute or levy blackmail; he failed, and when about to resort to force of arms David—the revolutionist—became infatuated with Nabal's wife. We are told that Nabal died most mysteriously and his widow immediately entered the outlaw's harem. The Scriptures tell us of other wives: Ahinoam, the Jezrellitess and the mother of Amnon, David's first-born; Maacah, the daughter of Talmai, King of Geshur, who bore Absalom; Haggith, the mother of Adonijah, whom Solomon murdered for desiring one of his aged father's concubines, also Abital and Eglah. When David dwelt in Hebron we know that he had at least seven wives at the same time, for that number is recorded, and when he moved to Jerusalem "David took him more concubines and wives out of Jerusalem" (II Samuel 5:13). On one occasion we read of his leaving ten concubines in one of his houses to care for it in his absence, and when denouncing David for his sensuality, Nathan stated that Yahweh had given him his master's (Saul's) house "and thy master's wives into thy bosom." The names of six sons born in Hebron and eleven sons born in Jerusalem are mentioned in Old Testament writings.

The mother of Solomon was Bath-Sheba, the wife of Uriah. To obtain permanent possession of this woman, with whom he was infatuated, David sent her husband to his General at the front with a letter

ordering him to place the poor fellow in the fighting line where he would surely be killed. David's contemptible conduct in regard to Uriah and Bath-Sheba was the acme of disloyalty. His unrestrained passions made him persistently disloyal to woman-kind, and in this instance his uncurbed appetite and unlicensed nature resulted in fiendish disloyalty to his faithful servant and soldier. No wonder the later Judaic historians tell us that God sent Nathan to reprove David and to forcibly express the divine displeasure. David is likened by the prophet to a rich man with numerous flocks and herds, who takes from a poor man his one little ewe lamb "which he had bought and nourished up" and "which lay in his bosom." Yahweh's denunciation of David is not because of his moral sin, but because of his violation of the property rights of another. The woman was never considered; the sin according to Hebraic belief lay in the rich and powerful man's forcibly taking to himself that which belonged to a poor man who was unable to properly protect his living property.

It is often said that the immorality of the Old Testament was of the time and not of the people, but this is not so. The condition of the Hebrew women was the same as that of other Semitic Oriental tribes, but it was far below that of civilizations that had preceded or were contemporaneous with Moses, Solomon and the Jewish prophets. The Mosaic Decalogue, as a moral code, is far cruder and more primitive, in its ethical tone and spirit, than the standard of right conduct that has reached us in the "good sayings" of Ptah-Hotep, the Egyptian, whose precepts, written about 3500 to 3700 B. C., or two thousand to twenty-five hundred years

before the days of Moses, exist today as the oldest book in the world.

The Commandments of Moses do not condemn unchastity, but merely adultery—the violation of the husband's property. The mandates forbid polytheism but not polygamy; four of the ten tenets are of the cultus, only six being moral law, and these touch the right and the wrong of human conduct in important particulars, but, unfortunately, only on the grosser side. If the laws of Moses had covered violence, as well as murder, unchastity instead of adultery, dishonesty rather than stealing, untruthfulness in lieu of false witnessing, and had vigorously denounced grasping and malignant dispositions generally, as well as covetousness; if, in lieu of the first three Commandments, there had been substituted mandates demanding monogamy, with the social and civil equality of sexes, the abolition of slavery, and the "Golden Rule" of Christ, the world today would be a better place in which to live.

The ancient Greeks tell us that women were supreme in Egypt, and that man promised obedience to the woman in the marriage ceremony. It is evident that Egyptian women enjoyed all the privileges of the men. It was the custom for the man to have only one wife, and both in the palace and the cottage, she appears to have shared the responsibilities of life with her husband as his equal. The Queen's name was coupled with the King's in edicts and documents. Descent was traced through the mother, and property, in land, belonged to the women and was inherited through them. The double chair of Egypt for man and wife, common in Egyptian homes, well symbolizes the equality and

comradeship of husband and wife, and suggests domestic felicity and connubial loyalty.

The Hebraic moral code affecting women and the home life was far inferior to the old Babylonian family regulations, formulated by Hammurabi twenty-two centuries before the Christian era and a full millennium before the days of Moses. The ancient Babylonian rules and precepts or the "Custom Law," as revealed by the Egibi Tablets, secure to women a position not only honorable and influential, but almost entirely independent; these early records show that women acted as principals in every kind of commercial and legal transaction. A marriage union was indissoluble, as can be inferred from the text "The husband cannot remove her who possesses his heart." The tablets of "precedents" also inform us that if a husband ill-treated his wife he was thrown into the river—whether to die or only undergo an ordeal and punishment is not stated. "When a wife, her husband having done wrong to her, 'My husband not thou art,' has said, in the river they place him."

The laws of Thurii, sometimes known as the "Code of Charondas," give us a picture of society in the Cities of Magna Graecia in the fifth century B. C. Not only was monogamy in vogue, but all forms of second marriage were frowned upon. A father who married a second wife to be a step-mother over his children was not allowed to sit in the public council of his city—"For how can one who orders things so ill in his own family, give good advice to the state?" Those who had been happily married once, were admonished to be content with their lot; and those who had been unhappy in their

first marriage were advised not to experiment a second time.

In the Golden Age of Athens, society was decidedly masculine, but monogamy was demanded. Immoral women, whom the Greeks called hetaerae or "companions," were adventuresses, and as such attached themselves to men who were willing to spend money upon them; of this class was Aspasia of Miletus, the favorite of the great Pericles (493-429 B. C.). No Greek could associate with a "companion" without some loss of reputation, and no thoughtful citizen for a moment confounded the marriage relations with such connections. There was no greater outrage to social feelings than to bring the members of an Athenian family into the society of "companions." Aspasia was a brilliant and well educated, as well as beautiful, woman, but when Pericles proved disloyal to his wife, the Athenians brought Aspasia to trial as an undesirable person, and would have banished her from the city had not Pericles himself appeared and pleaded for her before the court with eloquent entreaties and tears. The acquittal of Aspasia was merely a concession to the personal influence of Pericles, but the episode weakened the power of Pericles, and later he was thrown out of office.

In the opinion of Confucius, about the worst thing that could be said of any man was the remark of Yu, in the *Shu King*, speaking of Ku of Tan, son of Yao, "He introduced licentious associates into his family." Confucius was, for a time, chief magistrate of the city of Chung-tu, and later Minister of Crime under the Duke of Lu. When the Duke accepted a present of female musicians and gave

himself over to dissipation, Confucius withdrew from official life in disgust.

The essential mutuality and the prerequisites of that union of hearts upon which alone true marriage may rest, and by means of which alone lifelong existence in the closest of human relationships is tolerable, are well set forth in this sentiment from the lips of I. Yin, the Minister of King Thang, which is found in the *Shu King*, "To evoke love, you must love; to call forth respect, you must show respect;" and in *Li Ki* we read, "The superior man commences with respect as the basis of love. To omit respect is to leave no foundation for real and lasting affection. Without love there can be no union; without respect the love will be ignoble."

Confucius well understood the power and beauty of loyalty. In the *Doctrine of the Mean*, he implies that life should be actuated by the spirit of loyalty, which is the duty of universal obligation, and this is expressed by the smaller loyalties which collectively tend to form the greater idealistic whole; the duties or loyalties enumerated include the proper relationship of husband and wife, parent and children, brothers and sisters, and friends to friends. In the *Li Ki* we read, "The observance of propriety commences with careful attention to the relations between husband and wife," and in the *Book of Poetry*, "A happy union with wife and children is like the music of lutes and harps."

In harmony with the prevailing thought of his day, Confucius believed that a woman should be guided by her father before marriage and by her husband afterwards. If the proper spirit of reciprocity and mutuality was introduced into the following sentiment from *Li Ki*, it would be power-

fully descriptive of the functions and demands of connubial loyalty: "Faithfulness is requisite in all service of others, and faithfulness is especially the virtue of a wife. Once mated with her husband, all her life she will not change her feeling of duty to him; hence when the husband dies, she will not marry again."

True culture and the spiritual development of peoples demand one ethical standard founded on immutable truth, and one great all-permeating loyalty which gives all that it demands. There is but one true moral code and that is of the spirit. The laws of virtue are the same for all, and no sex, class, age or race has either a monopoly or priority in the realm of ethics, universal rightness and Cosmic Justice.

It has been said that a woman may make or mar a man. This is undoubtedly true, but the relative proportion of those who tend to *make* their husbands is infinitely greater than those who *mar*. The failure of many a man to attain success in life is often attributed to the shortcomings of a wife for whose errors he himself is primarily responsible. Many of the apparently extravagant desires of women have been developed in their earnest desire to please men; and the attitude of men toward women, which has had a tendency to make dolls and mental children out of wives, who are inherently fully capable of becoming helpmates and comrades, is responsible for much in women that men are prone to condemn and self-righteously point out as their handicap and cause of failure. Many husbands keep their wives in ignorance of the economic phases and problems of their lives, frown upon their attempts at mental culture and then express surprise and annoyance at thoughtless acts performed through lack of knowl-

edge of real life and quite pardonable ignorance of the true conditions existing in the battle for survival.

The pages of history abound with notable illustrations of wives who have inspired their husbands and substantially helped them to find their places in the world. Many men owe the mellowing of their characters and the development of their human sympathies and universal loyalty in great part to their wives, and many so-called geniuses or specialists of progress with whom the world has sympathized in their unhappy married life have been unhappy because of their own aloofness, conscious superiority, intolerance and restricted social or human interests. A woman generally operates to develop the humanities within a man, and thus broaden and deepen his aspect of life and his interest in human beings, rather than his knowledge of inanimate things.

Socrates had his bad-tempered Xanthippe, a thorough-going shrew; Marcus Aurelius his unloving Faustine; Tiberius his immoral Julia, and Arkwright a wife most unsympathetic, destructive and void of vision; but Elias Howe, and many more like him, have achieved fame because of their helpful wives, who were loyal to them and to the ideal. Numerous great writers and leaders of progressive thought have become great because of the devoted wives whose mentalities, sympathies and intuitions have supplemented their own, and tended to make their work notable, if not complete. Men have been upheld in their life work and have even been made great by women; history also tells us of men who have gravitated into mediocrity when deprived of the comradeship of a worthy woman.

Khadijah, the first wife of Mohammed, and considered by the "faithful" as one of the world's four

perfect women, was a paragon of virtue; she was loyal and obtained loyalty. As a devoted wife she inspired her husband, and as long as Khadijah lived, Mohammed's life was saintly. Mohammed was a mystic of the desert; he did not profess to be divine, and if he had died in his prime, his character would have come down through the ages unblemished and Christlike. Khadijah was necessary for Mohammed's spiritual completeness; as long as she lived the prophet lived a useful and an exemplary life; after her death he drifted into error and selfishness, became disloyal to her memory, disloyal to his followers and his people, and disloyal to his God.

Is it not significant that the pages of history and the legends of the past, when they portray noble, exalted acts of connubial loyalty, almost invariably record the sublime devotion of the woman and wife rather than of the man and husband?

In 1141, Wolf, Duke of Bavaria, was besieged in his castle by Friedrich, Duke of Swabia. When the food was exhausted, Duke Wolf was obliged to surrender. The only condition he made was that his wife and all the women in the castle should leave in safety. When the women heard the news they were heart-broken, and presently, as Friedrich crossed the lowered drawbridge with his victorious army, a little page ran to him and said that his mistress, the wife of Duke Wolf, prayed that by his favor she and all the women of the castle be permitted to carry with them their most valued possessions. Friedrich magnanimously replied, "Tell your lady that I grant her request. Every woman may pass out in safety, each carrying that which she values most." The army fell back and waited, and the soldiers laughed and jeered uproariously at the "greed of the women," but soon the castle gates opened and

out they came. They carried no gold, silver or precious stones, but each bent and struggled under the weight of her husband. Friedrich was deeply affected and commanded that their burden be put down, adding, "I pledge you my knightly word that no harm shall befall you or any man in the garrison, although I had planned to put every man to the sword. Such love and loyalty as these women have shown, merits my recognition and warms my heart."

During the Renaissance, when the world moved fast, Grotius (1583-1645), Dutch Publicist and Statesman, was condemned to imprisonment for life and the confiscation by the state of all his property. At the age of thirty-six, he was immured in the fortress of Lovenstein; his loyal wife would not tolerate separation and obtained permission to share his lot of rigorous confinement with him. She also kept his heart alive, cheered his soul and inspired him to write; later, she successfully engineered his escape in a chest of linen and books. Not only Grotius but the world owes much to the loyalty of his wife.

If a reel of life showing the nobility and exalted loyalty of the women of the world could be rotated before the gaze of mankind, its story in different settings would be endless. The loyalty of wives is an inspiration which demands the reciprocal loyalty of husbands. And there are and always have been men fully worthy of the love and loyalty of their wives and helpmates; men whose spirit of kindness and loyal devotion well deserve the sympathetic comradeship of knowing women, who, in turn, cheer and often intuitively and spiritually fortify their husbands for the doing well of those prescribed tasks which are required of every man in his work in the world.

XIII.

LOYALTY TO PROGENY

THE love of parents for their children is the most natural and instinctive emotion of the human family. If men and women are capable of love, the children of their own flesh and blood are the natural objects of their affection—they are part of themselves.

A child may not have the mental brilliancy or moral character of either parent; it may not show anything approaching an average of the two distinct personalities directly responsible for its birth; it may possess faculties immeasurably above their highest or far below their lowest. Hereditary transmission of aptitudes is a most complex subject. A child has two parents, four grandparents and eight great grandparents, but in the ninth generation he has over a thousand ancestors, in the nineteenth over a million, and in the twenty-ninth generation, covering a period of only seven hundred and twenty-five years (allowing twenty-five years to the generation), he has over one billion ancestors. A child may obtain much or little of his innate characteristics, his form of physical body and his mental faculties from any one of his innumerable ancestors; pronounced tendencies may skip many generations and then again come to light; and the genius of a father may be lacking in a son or grandson. It is most assuredly not true that “a wise father begets a

wise son," nor is it always the case that a son is, psychologically, "a chip of the old block."

The greatest monarchs, those who have been the most prominent as benefactors, have often been succeeded by monstrous sons who revelled in injustice and blood. Marcus Aurelius Antoninus, the best of all the emperors of Rome, the purest and noblest of the so-called pagan kings, was followed by Commodus, one of the most ignorant and brutal tyrants that ever cursed the earth. In like manner, Cyrus the Great of Persia, who was undoubtedly one of the most beneficent of Oriental sovereigns, was succeeded by his son, Cambyses, whose extraordinary career presents a marvel of human folly and wickedness. History tells us that Edward I of England was a noble king, but his father, Henry III, and his son, Edward II, were both as unlike him as men could be. Richard II, known as "The Fop," was the son of the brave and noble Black Prince. Henry V, often termed the English Alexander, was the father of the worthless King Henry VI. Richard, the son of Oliver Cromwell, was as unlike his father as Hamlet was unlike Hercules. The son of Charles V, the sage of France, and the son of Addison, the poet and satirist, were both imbeciles. Charlemagne was succeeded by his son, Louis le Débonnaire, who was deplorably weak and his reign most inglorious. In Greek history we learn that Paralus and Xantipus, the sons of the great Pericles, were gross incompetents. The son of Aristides the *Just* was Lysimachus the *Infamous*. The sons of the great historian, Thucydides, were Milesias the *Idiot*, and Stephanos the *Stupid*. The sons of Buddha and Confucius had decidedly common minds and

amounted to little as world forces, and David had his Absolom, weak and disloyal.

There is no such thing as hereditary genius. "Pernicious fancy that the son and heir receives the genius from the sire," or that the son is barred from genius because his parents have none.

"Never was so plain a truth,
As that God drops His seed of heavenly flame,
Just where He wills on earth.

* * *

No, poet, though your offspring rhyme and chime,
In the cradle;—painter, no, for all your pet
Draws his first eye, beats Salvatore's boy,—
And thrice no, statesman, should your progeny
Tie bib and tucker with no tape but red,
And make a foolscap kite out of protocols."

—*Browning.*

As the brainy or powerful father, or the brilliant, wise mother is not always responsible for the hereditary faculties and characteristics bequeathed by universal powers to his or her offspring, neither are the children of supposedly ignorant parents limited in mental-power and world-service by the endowment of their parents. The history of the world's progress, and the story of genius—vast beyond the need of illustration—is the record of boys often born in poverty, and almost invariably born of uneducated and believedly ignorant parents, who have achieved success against tremendous odds, who have been endowed with wonderful talents, energy and courage, and who have persisted unto victory and lifted the world nearer to its God and the great ideal.

In *Individual and Society*, the writer has said:—

“The instruments for peculiar service are selected from every section of the multitudinous masses of humanity. No nationality, no community, no class or caste, no family can ever have a monopoly of enriched endowment and fitness for exceptional or special service in the world. The king or the serf, the palace or the hut, may prove the setting for those powers which, with Herculean potency, lift the world nearer to the Great Ideal.”

No parents of believedly low mental power, but living clean lives, need be ashamed of the inheritance they give their children, and no brilliant, dominating men and women need confidently expect to see their highest mental characteristics reflected in their children. A genius in the person of father, mother, or a grandparent is a splendid inspiration, and furnishes a noble goal toward which to strive, and in the striving, whether successful or not, are born virtue and worthiness. The boy without a vision, a star or an ideal, will never amount to much in the world; the loyal boy who strives is the boy who wins.

Toleration is just as necessary in the relation of parents to children as of children to parents. The great demand of loyalty from parents to their progeny is that they consider their children, not as blocks hewn from their own granite, but as totally distinct and separate individuals, with their own personal ideals, desires, appetites and aspirations. No power on earth can mold an individual into a prearranged and arbitrary set form without limiting the power and restricting the usefulness of nature's special creation.

Children are not their parents appearing in a reincarnation. Fathers are apt to see in their sons,

themselves once more in the flesh, young and the world before them. They intend that their sons shall win where they have failed, that their sons shall take the right turn where they believe they took the wrong one. But the son is not the father, he is his own distinctive self, and will be actuated by his own will, and impress upon the world his own personality, no matter how much the father, in his ignorance, pleads or threatens. An Oriental sage has well said that the loyal man is he, who, as a son, earnestly and joyfully expresses filial piety, and, as a father, is the embodiment of love, which substantially reveals itself in helpfulness and watchfulness mellowed by tolerance.

Parents are essentially egoistic when they attempt to train and minister to their children; they burn incense at the altars of their own supposed greatness. Loyalty demands helpfulness, salutary advice, the arranging of a suitable environment for growth and development, a fertilizing of the soil, but it will tolerate no restriction that detrimentally affects growth, and no interference with the child's natural and wholesome absorption and expression.

In Greek mythology, Narcissus is usually considered as the personification of self-conceit, and one story tells us that the gods punished him by changing him into a flower that bears his name. Oscar Wilde gives us a different interpretation of the old myth of the beautiful young man and the pool of water which he loved, and this story could be fittingly named "The Egoist's Child." When Narcissus died, the pool of his pleasure changed from sweet waters into salt tears, and the Oreads came weeping through the woodland that they might sing to the pool and give it comfort. And when they saw the

great change that had taken place in the water they cried, "We do not wonder that you mourn in this manner for Narcissus, so beautiful was he." "But was Narcissus beautiful?" asked the pool. "Who should know better than you?" answered the Oreads. "Us did he ever pass by, but you he sought for and would lie on your banks and look down at you, and in the mirror of your waters he would mirror his own beauty." And the pool answered, "But I loved Narcissus because, as he lay on my banks and looked down at me, in the mirror of his eyes *I saw my own beauty mirrored.*"

Individuality should be encouraged, not restrained. Initiative and imagination are gifts of the gods. A child is a special creation for service in the world. All that is rare, beautiful and unusual, all that defies the set standards of the pedagogue, the pet theories of nurses and the prescribed code of "authorities," all that generally gives those who care for the young, trouble and concern—watch it all carefully and patiently, for in that which is uncommon and seldom encountered may lurk some potent characteristic, struggling to develop in strength before it reveals itself to the world.

The words of Cornelia, the mother of the Gracchi (2nd century B. C.), "These are my jewels," as she presented her sons to her friends, have vibrated through the ages. Children are jewels, not only in the sense of intrinsic value and human worth, but also with respect to their real inherent unchangeableness and essential individuality. The ruby is not the sapphire, nor platinum, gold. Cornelia devoted herself to the physical development and education of her children, which is a sort of polishing

process that seeks to make the jewels shine forth in all their possible beauty.

The loyalty of parents to progeny calls for patience, unselfishness, the elimination of conceit, with hope and encouragement for the child; the full and proper appreciation of its individuality; the firm belief in its inherent goodness; watchfulness to safeguard from every form of error; the refusal to dogmatize the child's mind with any form of religious or secular matter; the care of the child and its environment as for a sensitive growing plant, and all with confidence in the child, often expressed so that the child knows that strength and power and service and worth-while results are expected of him.

If a child is refractory it is the parent's, nurse's or teacher's fault. A child physically punished is an outrage that stigmatizes the punisher as an inhuman and intensely ignorant brute. No child properly brought up from the day of its birth ever needs physical punishment or violence in any form, to cause his compliance with reason and his obedience to instructions intelligently and kindly given. It is a fine art to be a father or a mother; real parents are few, and the greater their error, the denser and more self-satisfied their conceit. To make real men and women, the world needs real mothers and fathers, real nurses and real teachers.

The loyalty of parents to their offspring is substantially expressed when proper recognition is given to three important factors, (1) Legitimacy, (2) Eugenics, (3) Child Culture. The unjust laws of society place the stigma of illegitimacy upon the mother and the child, while the father almost invariably escapes the denunciation and quite generally the responsibility of support. Illegitimate

relationship between men and women is a crime against society, but there should be no such thing as an "illegitimate" child. The innocent should never be allowed to suffer for the sins of the transgressor, notwithstanding the Mosaic decree, attributed to Yahweh, that the sins of the father shall be visited upon the children.

As no child is responsible for the conditions surrounding his entrance into the world, he cannot, in justice, be praised or blamed for his legitimate or illegitimate birth. No homage can consistently be paid to a child born in legal wedlock for a virtue that is not his; and no denunciation, moral reproach or ostracism can, in equity, be aimed at him whose parents ignored the laws of the state and caused his entrance into the world in violation of accepted social conventions. There can be no sin, no merited disgrace and no just condemnation where there is no responsibility, no existence of a discriminating will, and no freedom of choice.

The child born out of wedlock should be fathered and protected by society, and if the child is abandoned by both parents the state should become father and mother to the little helpless and innocent one, and society should feel responsible for the child's physical, mental and moral well-being. This does not necessarily imply an institutional life, with its soulless mechanism, the last place in the world to choose as a setting for child growth.

Many of the world's greatest leaders have been "illegitimate" children, and have experienced in full measure the intolerance and injustice of human society; the great Leonardo da Vinci, an unequalled genius of the Renaissance, had to constantly bear, in the eyes of the world, a most infamous stigma

and submit to almost perpetual reproach and humiliation because of his birth.

The loyalty of the sexes, one to the other, should be sufficient to restrain, curb and legitimize the human creative passion, but if any external influence is needed to make men and women virtuous, the cruel condemnation by society of innocent "illegitimate" offspring should be sufficient to control the most passionate nature. No man or woman can be loyal to progeny unless the offspring is given an honorable name, honorable parents and an honorable setting in life.

Loyalty demands that parents transmit strong, healthful bodies to their offspring. Parents who violate the laws of nature and transmit physical defects to their progeny are disloyal to their children, whether their errors be "knowing" ones or the result of gross ignorance; the former are criminal as well as disloyal, the latter wicked and contemptible for assuming vital responsibilities in their undevelopment and stupidity. Sins are always the fruit of ignorance, and only the truly wise are virtuous. Purity and chastity, with sanity of living and reverence for the physical body, are demanded of all parents, male and female, in equal measure, if they would bring natural and healthy children into the world and prove loyal to their offspring. The spirit of such loyalty should be acquired in childhood, developed in adolescence and steadily maintained throughout life, for errors of youth and early maturity may seriously mar the physical well-being of progeny.

Eugenics is today more or less of a fad, and is made ridiculous by advocates void of poise and balance, who fanatically fly to extremes; but the prin-

ciple of knowledge and care of the body, and the seeking to live in harmony with nature, is fundamental. Eugenics, rightly considered, is merely the science of common sense applied to the care of the human body. There is a universal law of Cause and Effect, "What a man sows that shall he also reap." Eugenics warns against causes of error which produce suffering, sorrow and disease, and seeks to maintain the physical body in a wholesome and essentially natural condition, so that it may live and reproduce in harmony with its nature and in complete accord with the destiny for which it was created.

The loyalty of parents to children demands not only the inheritance of an honorable name and a good healthy body, but maintained interest and earnest effort so that the progeny will be permitted and encouraged to grow strong, and develop naturally toward maturity. Child culture is the development of mind, body and spirit, which demands growth under proper guidance in a suitable environment.

Parents are primarily responsible for the education of their children, and this is a duty that can never be fittingly delegated to the state or the church. The great school of the world is the home, and the greatest teachers of the world are its mothers. Education should be natural growth, and parents are substantially expressing loyalty to their offspring when they do all within their power to encourage the unfoldment, expansion and full development of all their children's inherent capabilities—physical, mental, moral and spiritual. Each child is a distinct creation, an individual and a peculiar personality. No human being is a

duplicate or reproduction of any other human being. Loyal parents will not seek to train and mold their children to be as they are, to do as they do, and to think as they think, but they will strive to encourage individualistic expression, originality and initiative, and nurture within their progeny the desire for worthy expression, usefulness and social service, for such is loyalty, and true loyalty begets loyalty.

Life is full of instances of the noble self-sacrifice of parents for their children. It is almost a primal instinct for parents to consider it a privilege and joy to deprive themselves in order that their children, by their sacrifice, may receive a good education, and benefit in their training and development for the battle of life. But parents, at times, have marred the beauty of their self-sacrificing love by arbitrary dictation regarding the channels of activity of their offspring. Handel's father set his face sternly against his son's musical tendency. "Stop that noise," he cried, "I will have no such jingling." He was not allowed to study or practice music of any kind, and he was even forbidden to enter any house or building where music was played. Joshua Reynolds incurred severe parental displeasure by exercising his talent for drawing, and his father, coming across a praiseworthy artistic effort of his young son, scribbled across it in anger, "Drawn by Joshua out of pure idleness." Many a father, in deplorable ignorance, has endeavored to forcibly suppress and even to beat out of his boy God-given genius and world-moving talents; and multitudes of children have been forced into wrong paths in life which have afforded them no opportunities to express their distinctive endowment, because of the prejudice, intolerance and believed infallibility of

the judgment of egoistic parents. Schiller, the poet, with a sensitive soul, was forced by his father to become a surgeon, and Darwin's failure to succeed in the various walks of life where his father placed him caused his disgrace and virtual banishment, but on a sea voyage, away from dictation and interference, the young man found himself.

Ludwig von Beethoven (1770-1827) was a pronounced victim of parental disloyalty. His father, a tenor singer, was of a rough and violent temper, made worse by his passion for drink, and this, coupled with the dire poverty which resulted from the father's dissipation, made the boy's life a most unhappy one. As a mere child, Ludwig had to substantially contribute to the support of the family, and in his adolescence he was required to assume the entire burden, as his father had become incapable of performing his duties. Beethoven's life was the most pathetic of tragedies. In his prime he was attacked with deafness which became total and lasted through life. His constitution was undermined, the disorders which so harassed him being inherited, and aggravated by lack of care and proper food in childhood. He was shut out, in a large measure, from the ordinary pleasures of life, and yet amidst influences that tended toward irritation and melancholy, he courageously lived to become the most wonderful of musicians. Vast power, intense passion and infinite tenderness are shown in all his compositions, and they abound both in sweetness of melody and grandeur of harmony. Through distressing externals, Beethoven's soul shone forth, expressing nobility of character and an unswerving loyalty and devotion to the ideal. Ludwig's father encouraged his son's talent for

music, but the motive was not parental loyalty but selfishness; for the father saw the prospect of an early bread-winner to relieve him from distasteful duty. He exploited his son's genius just as, fourteen years earlier, the father of Mozart exploited his infant prodigy—the pet of capricious courts; but Mozart died in early manhood, unhonored and forsaken and was interred in a pauper's grave.

The loyalty of parents, properly expressed to children, will make men; the coddling, humoring and irrational handling of children will make as bad men as the belief in a whimsical, passionate God, who punishes, plays favorites and upsets law has made a poor type of Christian. If men were loyal to a loyal God they would be real men; if children had loyal parents who would encourage, glorify and demand their loyalty, they would grow loyal, not only to parents but to God.

Can any father or child love that hideous, false picture of God that "did tempt Abraham and said unto him 'take now thy son, thine only son, Isaac, whom thou lovest, and offer him as a burnt offering' "? We are told that Abraham built his altar, placed the wood thereon, bound his son and laid him on the altar, and as he stretched forth his hand to slay him, God changed his mind. The thought of a God stooping to such exercise of His power is too horrible for words.

In the Book of Judges (11:29-40) we read the hideous story of Jephthah's rash vow. After being told that "the spirit of the Lord (Yahweh—the tribal God of Israel) came upon Jephthah," we read that he set forth to fight the Ammonites, the enemies of his people, and being fearful of the result of his campaign he "vowed a vow unto the Lord saying,

‘If thou shalt without fail deliver the children of Ammon into my hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace, shall surely be the Lord’s and I will offer it up as a burnt offering.’ ” The Ammonites were defeated, and as Jephthah returned to his house, flushed with triumph, his daughter and only child, Mizpah, “came out to meet him with timbrels and with dances.” Jephthah, we are told, rent his clothes and said, “Alas, my daughter, thou hast brought me very low and thou art one of them that trouble me; for I have opened my mouth unto the Lord and I cannot go back;” so Jephthah “did with her according to his vow which he had vowed, and it was a custom in Israel.”

The Mosaic law (Numbers 30:1-2) reads, “This is the thing that the Lord (Yahweh) hath commanded. If a man vow a vow unto the Lord or swear an oath to bind his soul with a bond, he shall not break his word, but shall do according to all that proceedeth out of his mouth,” and in the Deuteronomic Code (23:21) we read, “When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee.” In later Hebrew writings—erroneously attributed to Solomon—(see Ecclesiastes 5:4) the same sentiment and obligation is expressed in forceful language.

The Israelites apparently commended their leader, Jephthah, for his “religious” spirit, whereas he should have been condemned for disloyalty to his flesh and blood, to humanity and humanity’s God. Dante, the Italian prophet of the Renaissance,

struggled to break the medieval bonds which such unspiritual Biblical stories and commands, attributed to God, had forged as fetters about the human heart; he well said,

“Be not bent as Jephthah once
Blindly to execute a rash resolve;
When better it has suited to exclaim,
‘I have done ill!’ than to redeem his pledge
By doing worse. Not unlike to him
In folly that great leader of the Greeks—
Whence on the altar Iphigenia mourned
Her virgin beauty.”

The Greek story of Iphigenia, generally similar to that of Mizpah, is quite unlike the Jewish story in its ending. Agamemnon vowed to Diana to offer up, as a sacrifice to the Goddess, the most beautiful thing that came into his possession within a year. This proved to be Iphigenia, an infant daughter, but Agamemnon persistently deferred the sacrifice, and the child grew to womanhood. Later, when the prophet Kalchas demanded the sacrifice of Iphigenia, and she was placed upon the altar, we are told that the Goddess Diana was so outraged by the act that she interposed, carried the contemplated victim to Tauris, and substituted a hind in her place. Agamemnon, in his humanity and loyalty to offspring, seemed to defy the gods by his repeated procrastinations, and when he was finally influenced by priests and “godly” men to be willing to sacrifice his daughter for the good of the land, the gods of the Greeks objected and prevented such a diabolical and inhuman act.

In another story of ancient Greece, we read that Idomeneus, the King of Crete, when he left Troy

made a vow very similar to that of Jephthah. He swore that if the gods would vouchsafe him a safe voyage he would sacrifice the first living being that he encountered in his own kingdom, upon his return to its shores. The first living creature he met was his own son who had run to the shore to watch and wait for him. The father, we are told, fulfilled his vow, but such disloyalty to progeny and inhumanity were more than the people would stand. They condemned Idomeneus as a foul murderer, and with hatred and bitter contempt banished him from the land.

Even the Israelites at times rebelled against the superstitious practice of sacrificing the innocent at heart, and when Saul condemned his son Jonathan to death for eating of honey that he did not know had been forbidden, they arose in righteous wrath, defied Yahweh, their God, and Saul, their King, and saved the young man unharmed. "And the people said unto Saul 'Shall Jonathan die? God forbid; as the Lord liveth there shall not one hair of his head fall to the ground.' So the people rescued Jonathan, that he died not." (I Samuel 14:45.)

All such stories are powerful reminders of the old, inhuman, "religious" rites of intensely ignorant, superstitious and unspiritual worship which demanded of a people child sacrifices to their barbarous tribal god. The sincerity of a parent to his professed religious belief was tested by his willingness to sacrifice his child—usually his first-born. Child-sacrifice in ancient days was common in Semitic lands, and old Hebrew writings contain much that dates from the days when "the first-born are mine" and "all that openeth the womb are mine," literally

meant not only of cattle, but more especially human progeny.

He is indeed an unnatural parent who does not love his son. Ulysses held back when Menelaus called upon his brother chieftains of Greece to fulfil their pledge and join him in his efforts to recover his wife, Helen, who had eloped with Paris to Troy. Ulysses had married Penelope and was very happy with his wife and little child, and had no disposition to leave them to embark in such a troublesome affair. Palamedes was sent by Menelaus to urge the happy husband and father to come to his assistance, but Ulysses pretended to be mad; he yoked an ass and an ox together to a plough and began to sow salt. Palamedes, unable to get Ulysses to talk rationally, determined to test his sanity, so he placed the infant son, Telemachus, before the plough, whereupon the father promptly turned the plough from its course and showed plainly, in his love and solicitation for his child, that he was no madman.

When Absalom turned traitor against his father, David, and fought against the army of his father and King, David admonished the officers of his forces, "Beware that none touch the young man Absalom." But the traitor met his fate; the limb of a tree impinged him, and, while hanging in the air, he was murdered by the soldiers of David. When a courier brought news of the battle to David, he did not ask if his loyal army had been successful, but if his disloyal son was alive and well. When told of his death he piteously exclaimed with a father's broken heart, "O my son Absalom! my son! my son Absalom! would God I had died for thee!" Thus was the victory of the King's army over the forces of a traitorous son turned into mourning by

the sad grief of a father, disloyal to many, but loyal to the early memory and hopes of his offspring.

David with all his faults—and they were many—had some most virtuous characteristics. His deep affection for Jonathan, the son of Saul, is well known, and the lamentation upon the death of Jonathan—attributed to him—has never been surpassed in pathos and beauty. How different from the attitude of the King of Israel to those whom he really loved, and particularly to his sons, is that of the ancient Romans who deified justice and law with Spartan cold-bloodedness, untempered by emotion and natural human sympathy.

When Rome first became a Republic, about 510 B. C., and Tarquin the Proud, the seventh and last legendary king of Rome, was driven away, the Senate and the people chose Lucius Junius Brutus and Collatinus as the first Consuls. A conspiracy for the restoration of the dynasty was discovered and among the prisoners were Titus and Tiberius, the sons of Brutus. The Consul condemned his children to death with the other conspirators, and calmly looked on as they were executed in his sight. Young Manlius, son of Torquatus, Consul of Rome, fought in a single combat and defeated his enemy in violation of his father's command that no more single combats should be fought. He was brought before his father, and, notwithstanding mitigating circumstances, was condemned to death for violation of orders.

The Romans felt that they were truly conquerors when they could laugh at pain, the loss of their loved ones—especially if they disobeyed the laws—and even at death itself. They were proud of their acquired Stoicism. When Paulus Æmilius re-

turned as a conqueror to Rome, the people thought that at last even a Roman could not smile at the heavy hand of a cruel fate. One of his two sons died five days before his arrival, and the other three days after. For once a Roman was bowed beneath his grief. The people grew visibly perturbed, but after many days Paulus emerged from his seclusion, and, addressing the people in the Assembly, said, "Fortune (fate or destiny) has sufficiently wreaked her jealousy at our great successes on me and mine, and has made the conqueror as marked an example of human instability as the captive whom he led in triumph, with this only difference, that Perseus, the captive, though conquered, does yet enjoy his children, while the conqueror, Æmilius, is deprived of his."

We have already read of the illness of the legendary Admetus, the Greek, who was finally saved from death by the willingness of his noble wife, Alcestis, to give her life to the gods in exchange for his; the fates having agreed to spare the life of Admetus upon condition that some one else would consent to die in his stead. Pheres, the father of Admetus, was asked to substitute for his son. We are told that Pheres loved his son deeply in childhood, and on one occasion was in agony when the little one suffered with a fever, praying that he might be permitted to suffer in his stead; yet Pheres, with death from age approaching, and his son wasting away before his very eyes in the full bloom of manhood, declined to make the supreme sacrifice for him.

"You love to see the light. Doth not your father?
You fain would still behold it. Would not he?"

Had it not been for Alcestis, the loyal wife, the great Admetus would have died, for none other among his relatives and followers was willing to die in his stead.

In the days of Greek glory, we are told by Themistocles, with that ironical frankness characteristic of the ancient Greek temperament, that his little son possessed the greatest power in Greece. "For the Athenians command the rest of Greece, I command the Athenians, his mother commands me and he commands his mother." The boy is father of the man; he controls the future, but who controls the boy? Unlicensed liberty for a child is not growth or development. Every child needs the proper kind of discipline in the form of guidance and encouragement. A petted, spoilt child is the product of parental disloyalty. Love must be expressed by service to the soul and mind of the little child. His intuitive powers are far more effective than those of an adult. No child can be deceived, lied to, brow-beaten or treated unjustly in the most trivial matters without the rebellion of his young soul, an accompanying lack of confidence and an outraged sense of inherent justice.

In the *Great Learning*, edited by Confucius, we read that the love of an inferior man for his family is not really affectionate regard for the welfare of wife or child, but merely an indulgent disposition, permitting them, partly through favor, partly because to take the trouble to regulate them is too great a detriment to his own personal comfort, to go their way without restraint. The inferior man has partiality which so blinds him to the faults of those he loves that he cannot bring himself to correct them. "The regulation of one's own family depends

on his self-development. Men are partial where they feel affection and love, partial where they despise and dislike, partial where they stand in awe and reverence, partial where they feel sorrow and compassion, partial where they are arrogant and proud. Thus it is that there are few men in the world who love, and, at the same time, know the bad qualities of those they love, or who hate and yet know the excellence of those they hate. Hence it is in the common adage, 'A man does not know the wickedness of his son; he does not know the richness of his growing corn.' This is what is meant by saying, that if there is not self-development, a man cannot regulate his family."

An essentially ignorant man cannot make a good father. He who does not seek to educate himself, i. e., to grow, unfold and expand in harmony with his nature and peculiar innate forces, is not fit to supervise the life of a child. "Everyone calls his son, his son," said Confucius in the *Analects*, "whether he has talents or has not talents," but loyalty of a father to his offspring demands far more than paternal acknowledgment, paternal pride or even paternal love; it requires intelligent supervision of the young life, timely encouragement and fitting protection in order that the personality may unfold and grow as great, as strong and as well-rounded as destiny and Cosmic inheritance will permit.

The true loyalty of parents to progeny is essentially unselfish. It is fidelity to the universal spirit and allegiance to the soul of the world. A loyal man sees in his son a distinctive instrument for service in the world, a peculiarly equipped personality created for work, in harmony with a wonderful creative plan which is beyond human ken.

"A youth is to be regarded with respect," said Confucius. "How do we know what his future will be?" and Pan Ku, a Chinese writer of the first century, has said, "Among all the lives given by heaven and earth, man is the noblest. All men are children of God, and are merely made flesh through the spirits of father and mother. Therefore, the father has not absolute power over the son." Neither the father nor the mother gives to the child its distinctive psychological aptitudes and capacities; as they are not responsible for the peculiar endowment, they should not attempt or be permitted to change or warp the great Creator's handiwork.

There are some who have not been blessed with children and in whom the branch of the tree of human life will wither at their death. To all such there come moments of sadness, with an indwelling sorrow and painful void of incompleteness. St. Francis of Assisi, one of the most Christ-like men that ever lived, devoted his life to the service of God and the poor, and traveled toward his star, true to the vision as he saw it. But with all his consecration, renunciation and devotion, St. Francis was human, and one night he left his cold, barren cell, fell on his knees in the snow and made mounds at which he prayed—mounds of snow for the wife and children he had never known.

Our children are the coming human forces in the world who are girding up their loins ready for the fray; and when we go beyond, the burden and the opportunity for achievement and loyal work will fall upon their younger, and, we fondly hope, stronger and better shoulders. Our loyalty demands that we help them to prepare for the battle that awaits them, with all the earnestness and all the love

of our beings. We are running in the relay race of life, staff in hand; there will come a time and a place on the course when the staff must be relayed from us to our more youthful and vigorous progeny, and later they, in turn, must pass it to their children, for the plan of creation and progressive evolution must not be permitted to stop. Has our attitude to our children been loyal to them and to the great God of the Way of Life; are we preparing them to run their race like men in a world of men, like men with an unconquerable spirit, like heroes—like gods?

XIV.

LOYALTY TO FAMILY

ALTHOUGH "blood is thicker than water," history does not demonstrate that the members of a family are more free from internal strife than different families or clans are subject to feuds, or that the people of various sections of the same land are liable to the evils of inveterate strife.

According to Hebrew mythology, tragedy within the family circle followed closely after the creation, and Cain, the first-born, slew his brother in a fit of unreasonable jealousy. We later read in the Old Testament that Esau and Jacob were twin brothers, sons of Isaac and Rebekah and grandsons of Abraham, the father of Israel. Esau, whom the father favored, was slightly the older, but the mother loved Jacob. Loyalty was apparently an unpracticed virtue among these nomad Arabs, for when Esau, suffering with hunger, asked his brother for food, Jacob denied him until Esau was constrained to sell his birthright for the "bread and pottage of lentils," necessary to sustain life. Later, Jacob shamefully deceived his blind father, and, by the meanest sort of trickery and disloyalty, took the parental blessing intended for his brother.

Joseph, the favorite son of Jacob and born of Rachel, the wife whom Israel loved, was sold by his brothers into captivity, and would have been murdered had it not been for Reuben, the eldest son, whose counsel of moderation prevailed. Joseph's

only fault was the favor he had gained with Jacob, the Arab Sheik; the crime of the brothers was rooted in jealousy and a selfish desire on the part of each to supplant his more favored brother in the father's affection. If any one of them had succeeded in his ambition, the remainder would promptly have combined against him.

David, King of Israel, was an intensely disloyal man; he was disloyal to Saul, his benefactor, patron and King, and to all who stood between him, his passions and his ambitions. The children of David were disloyal, one to the other. Amnon, the first-born, ravaged his half-sister, Tamar, and Absalom, her full brother and David's third son, revenged her, murdering Amnon at Baal-hazor. Absalom fled, rebelled against his father and was later slain. Adonijah, David's fourth son, was slain by Solomon, his tenth acknowledged son, when the latter, influenced by his Mother, Bath-sheba (Uriah's wife) claimed the throne. Adonijah had not risen in revolt and had not made any claim to the throne, but Solomon feared him and ruthlessly removed him from his path.

Romulus, the founder of Rome, killed his brother, Remus, in a fit of jealousy, preferring a lone dictatorship without his brother to the sharing of power and glory with him. Alexander, the so-called Great (356-323 B. C.), in order to reach the throne of Macedon, murdered an innocent infant brother and a cousin, and he was also accused of being responsible for the death of his father, Philip, of whose prowess and success he was most jealous. Cambyses, the infamous son of Cyrus the Great of Persia, murdered his brother, Smerdis, and when his sister-wife upbraided him for his wickedness and

dearth of family affection, he "kicked her so violently in the stomach that she died." When Xerxes was murdered, his younger son, Artaxerxes, formed a conspiracy with his assassins, usurped the throne and caused his older brother, Darius, the rightful heir, to be slain. Xerxes II, who succeeded Artaxerxes, was murdered within six weeks by his brother, Sogdianus, who, in turn, was slain by Ochus, another brother, who took the name of Darius II. The two sons of Darius II later fought for the throne, and Cyrus, the younger, bought the services of Greek mercenary troops and was killed in action.

Phraortes, King of Parthia, was murdered by his two sons who later quarreled, and Orodes, the elder, being successful in the ensuing fights, took Mithridates, the younger brother, prisoner, and later had him put to death before his very eyes. Orodes was the first among the Parthian kings to assume the title of "King of Kings;" he raised Parthia to her highest pinnacle of power. His troops, under Surenas, defeated the Romans in a brilliant campaign, winning the greatest victory over the Romans since the days of Hannibal. Orodes rewarded his successful General by taking his life; he felt that he could not afford to let so great a subject live, but he himself was strangled to death by his own son, Phraetes, who, in turn, caused all his near relatives to be sacrificed in order to ensure his position on the throne. It became a habit in Persia for the sovereigns to execute or blind all their male kinsmen, lest they should conspire against the king.

Cleopatra of Egypt (69-30 B. C.) killed her older brother in battle and poisoned her younger brother, in order that she might reign alone. Nero (37-68

A. D.) poisoned Britannicus, the young son of his step-father, the Emperor Claudius, because he imagined that he might, at some time or other, aspire to the throne. How refreshing amidst such annals of fiendish depravity and gloomy disloyalty is the record of Marcus Aurelius (121-180 A. D.), the Philosopher-Emperor of Rome. His adopted father, Antoninus Pius, on his death-bed named him as his successor to the throne. The Senate fully endorsed the selection and urged Marcus Aurelius to assume the administration of the empire, but he would not. Antoninus had another adopted son, L. Ceionius Commodus (Lucius Verus), who, Aurelius insisted, should share with him the great post of honor; thus for the first time Rome had two emperors.

Saladin (1138-1193 A. D.), a Kurd of Armenia, was the celebrated adversary of Richard Cœur de Lion, the welder of the political union in defense of the Mohammedan faith and the Moslem leader whose chivalry and generosity excited the admiration of the Christian Crusaders. Although popularly known as a Knight of Valor and a mighty warrior, he nevertheless sincerely preferred a life of quiet seclusion with philosophic contemplation to militaristic battling for either national power or the glory of Allah. Saladin governed his life on principles of prudence and placidity, and sought "to walk in the path of righteousness and to act virtuously." He stands forth in the pages of history as a noble character, conspicuous in an age of chivalry and knightly honor for his extreme gentleness, love of children, flawless honesty, invariable kindness and courtesy, and his chivalry to women, the weak and the oppressed. Saladin is an example of utter self-

surrender to a "sacred" cause. He went to Egypt, against his will, where he was later invested with the mantle of Vizir and decorated with the title "el-Melik en-Nasir," "the King strong to aid."

Saladin did not celebrate his elevation to the throne by the assassination of his kinsmen, but, like Joseph of old, sent to Syria for his father and brethren, urging them to come to participate in the honors which Allah had showered upon him. The noble Saladin even urged his most worthy father to accept the highest office in the land and permit him, the son, to be the second in honor and power; but Ayyub (Job) refused. "My son," said he, "Allah had not chosen thee for this great position hadst thou not been fitted for it; it is not well to play with one's destiny." Saladin was loyal to his family, and it is pleasant to read in history that they also were loyal to him, and, therefore, worthy of his great loyalty. Mohammed truly said, "Allah will make men wonder when they see folk hauled to Paradise in chains;" in such happy bonds was Saladin led to power. "I meant Amr, but God meant Kharija," is the Arab version of *l'homme propose et Dieu dispose*. Saladin's life is a sermon upon this text; for awhile he fought against fate and then became loyal to the ideal, the call and to his opportunities for service as they were revealed to him. He became deeply impressed with the message of the Koran, "Perchance ye hate a thing although it is better for you, and perchance ye love a thing although it is worse for you; but Allah knoweth and ye know not."

Many a great country or empire has been split up into warring factions at the death of a powerful king. When Alexander, King of Macedon, who cleared his country of the Persians, died in 454 B. C.,

his kingdom was divided between his two sons, Perdiccas and Philip, and the equitable division quickly caused dissension, for each son wanted not his share, but all. The kingdom of Alexander the Great, who boasted that he had conquered the world, was split up and disintegrated after his death, and the fate of the young Alexander, a mere boy of thirteen, reminds one of the tragic end of the English Princes in the Tower, and of the young Louis XVII of France. When Teres, King of the great kingdom of the Odrysians, died in 440 B. C., his kingdom was divided between his sons Sitalces and Sparadocus; they, too, were soon at variance, and from their strife with each other, Athens and the surrounding cities and states benefited. In medieval days, Pepin the Frank had two sons, Charles and Carloman, children of one mother, Bertrada, but ten years separated their ages. At the death of Pepin, the kingdom was divided between the two sons, but each felt that his peculiar claims were such that he should inherit the whole. When Carloman later died the following significant letter was sent to Charles the Great—Charlemagne—by Cathwulph, the “pious” monk: “God has preserved you from the wiles of your brother. God has removed your brother from this earthly kingdom.” Charlemagne was honest to the extent that he never pretended to mourn, but when Charles took the throne, the widow and children of the dead brother, Carloman, fled for safety to a foreign clime.

Epictetus has said, “Do you not often see little dogs caressing and playing with each other, so that you would say nothing could be more friendly and indicative of love? But to learn what friendship and real love is, throw a bit of meat between them and

you will see." Continuing, he suggests that "a bit of an estate," an opportunity for fame or power, or a pretty woman be thrown between brothers, friends, or even between father and son, if one would seek to learn the difference between loyalty and the superficial emotions which are apt to be designated as friendship or love.

"Were not Eteocles and Polynices born of the same mother and father? Were they not brought up, and did they not live and eat and sleep together? Did they not kiss and fondle each other? So that any one who saw them would have laughed at all the paradoxes which philosophers utter against what is termed 'love.' And yet when a kingdom, like a bit of meat, was thrown betwixt them see what they say:

Polynices "When wilt thou stand before the towers?"

Eteocles "Why askest thou this of me?"

Polynices "I will oppose myself to thee, to slay thee."

Eteocles "Me, too, the desire of this seizes."

—*Euripides*.

"Such are the prayers they offer. Be not, therefore, deceived. No living being seems to be held so strongly as by his own needs. Whatever, therefore, appears a hindrance to them, be it brother or father or child or mistress or friend, is hated, abhorred, execrated; for he appears to love nothing like his own needs. When any one identifies his interest with those of sanctity, virtue, country, parents and friends, all these are secured, but whenever he places his interest in anything else than friends, country, family and justice (loyalty) then these all give way, borne down by the weight of soulless self-interest. For whenever *I* and *mine* are placed supreme, thither must every living being gravitate. If in body, that will sway us; if in our own will, that; if in externals, these. If, therefore, I rest my personality in the will, then only shall I be a friend, a brother, a son or a father such as I ought. For in that case it will be for my interest to preserve the faithful, the modest, the patient, the abstinent, the beneficent character; to keep the relations of life inviolate. If I place my personality in one

thing and virtue in another, I act in the belief that virtue is nothing, or nothing but mere opinion."

With the knowledge of Occidental home life and the nature of western family ties, the words of the great sage, Confucius, of peace-loving China, sound strange and untrue: "From the loving example of one family, love extends throughout the state; from its courtesy, courtesy extends throughout the state." This is what should happen and will occur when men learn loyalty to themselves, to their children and parents, brothers and sisters, and expand through an ever-widening circle of relatives and friends until the whole world is embraced.

How can one consistently expound the beauties of loyalty to friends if one is disloyal to one's brother, sister, father, mother, wife or child? Ruth was not a blood relative of Naomi, but merely a daughter-in-law, a relationship that has never been known for its promotion of deep loyalty and love. After Naomi had lost her husband and two sons, she decided to return from Moab to her own people in Bethlehem. She called her two daughters-in-law, now widows, to her, informed them of her decision, embraced them and tenderly bade them farewell. One of the two young women, Orpah, was prevailed upon to remain with her people at Moab, but Ruth, the other of the twain, insisted that she would stay with Naomi. "Entreat me not to leave thee; or to refrain from following thee; for whither thou goest I will go; and whither thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die also, and there will I be buried." This is the most glorious confession of loyalty that tongue has ever uttered or pen ever

written. It is divine in its simplicity, sincerity and complete self-surrender in service and love.

Loyalty to members of a family must be based on universal principles if it is to mean anything. Loyalty to one's family can never be realized if, in its application, there is disloyalty to some other family. A man must be loyal to his higher self, his *real self*, before he can express loyalty in his relations with others. Loyalty is the great predominating and all-absorbing virtue in the world. It cannot be expressed to others unless it is first generated and felt within, and it can never be evidenced to the one or the few, if the many are made to suffer in its concentrated application, in a restricted field. Loyalty, when expressed to a brother, is the spirit that should be evidenced in the relation of brothers to brothers in the family, community, state and universe. There is only one loyalty, and the world will progress until there is only one brotherhood of men, and all will acknowledge one spiritual Father. There is only one rightness, one truth, one justice, and no spirit of devotion is loyalty that causes injustice to any one. Loyalty demands one code of ethics for all, and that of the spirit, uninfluenced or unqualified by sex or race. Selfishness is disloyalty; race or national arrogance is disloyalty; excessive family pride which carries with it a sense of superiority, exclusiveness and intolerance, is disloyalty to the Universal Spirit of life; they are all anti-social, essentially inhuman and in opposition to the soul of the world.

The family of Jacob (Israel), according to Hebraic tradition, felt that they had an exclusive revelation of Yahweh. The children of Israel developed, in their warped spirit of loyalty to each

other and to their hazy ideal, a sense of aloofness and superiority. Marriage with other tribes was forbidden. When Dinah, the daughter of Jacob and Leah, was taken—as was the custom of the country—by Shechem (son of the prince of a “foreign” tribe), who loved her and pleaded with Jacob to let her be his wife, Dinah’s brothers, Simeon and Levi, maintaining that Shechem had violated their sister, slew him. The Israelites continued to take the women of other tribes, as Shechem had taken Dinah, but this they felt in their self-righteous arrogance, was an entirely different matter. Simeon, one of the murderers of Shechem, took a Canaanitish woman who bore him a son, Shaul; the Israelites would have been outraged if the brothers of the woman of the Canaanites had put Simeon to the sword.

Moses was apparently loyal to his brother, Aaron, but Aaron had capabilities that made him extremely valuable to Moses, and the leader of the Israelites, feeling the need of family and tribal protection, treated Aaron and the Levites with marked respect. Miriam, his sister, was less necessary for his success but she was apparently given due consideration—for a woman—until she protested to Moses when he “took to himself” an Ethiopian woman or negress. Moses had at least one wife, Zipporah, who had borne him two sons, but he would not tolerate any criticism in regard to his personal habits; and when Miriam remonstrated with him for his immoral conduct, he diabolically accused her of leprosy and had her banished from the camp of Israel until she was made “clean,” or rather until she had learned her lesson.

We have read of Antigone’s filial loyalty, but in

the legends of ancient Greece she is famous as an example of sisterly loyalty, affection and fidelity. Before Thebes, Antigone's two brothers, Eteocles and Polynices, the latter leading the besieging army, and Eteocles the defenders, fought to decide the issue by single combat, and both fell. The armies renewed the fight and the army of Eteocles was victorious. Creon, the uncle of the brothers, became king, caused Eteocles to be buried with distinguished honor, but he ordered that the body of Polynices should lie where it fell, forbidding every one on pain of death to give it burial. Antigone heard with indignation the revolting edict which consigned her brother's body to the dogs and vultures, depriving it of those rites which were considered essential to the repose of the dead. Unmoved by the dissuading counsel of friends, she determined to brave the hazard and bury the body with her own hands. She was detected as she completed the act, and buried alive by the cruel Creon, for having deliberately set his edict at naught.

Loyalty is both personal and universal; by loyalty to a human being or to the memory of a departed one in whose body has reposed part of the Cosmic Soul, one may fittingly express loyalty to the great Cause, the Creator and Sustainer of all life, and to the Great Ideal and the God of the world, of men, and of all things. Odysseus warned Agamemnon not to refuse burial to the body of Ajax, "'Tis not alone he, 'tis the law of heaven that thou wouldst hurt." Through this belief Sophocles justified Antigone in her decision to defy the mandate of the state. Greek belief regarded it as a sacred duty of the next of kin to bury their dead, and this duty, demanded of the gods and required by her loyalty to

her brother, she could not but fulfil, although she well knew that, if discovered, death would be her lot. When Creon asks her if she did deliberately dare to defy his edict, Antigone replied:

“I heard it not from Zeus, nor came it forth
From Justice, where she reigned in the Underworld.
They, too, have published to mankind a law.
Nor could I think thine edict of such might
That one who is mortal thus could overrule
The infallible, unwritten law of Heaven.
Their majesty begins not from today
But from eternity, and none can tell
The hour that saw their birth.”

It was for this same principle expressed in a somewhat different channel that Socrates gave up his life. In his defense he told the jury, “Perhaps some one may say ‘But, Socrates, can you not go off and live in exile, give up talking and be quiet?’ This is the very point on which it is the hardest to persuade some of you, for if I say that this is exile to be disobeying God, and, therefore, that it is impossible to keep quiet, you will not believe me, but will say that I am ironical.”

The battle and siege of Thebes affords a brief epoch of legendary Greece that is permeated with magnificent acts of supreme loyalty and devotion. Capaneus, in the ardor of the fight against the city, declared that he would force his way into the stronghold in spite of Jove himself. While on a ladder scaling the walls, he was struck with a thunderbolt, and when his obsequies were celebrated, his faithful wife, Ebadne, cast herself on his funeral pyre and perished, for she would not live without him. Menaecus, the heroic youthful son of the cruel Creon, hearing that the soothsayer, Tiresias, had

said that Eteocles and Thebes would prevail if he, Menaecus, gave himself as a voluntary victim, threw away his life in the first encounter. Haemon, another son of the hateful, vindictive Creon, in love with Antigone, refused to survive her, and died by his own hands as a protest against the inhuman decree of his father.

The reason that so much discord and disloyalty are evidenced among the children of one family is due in large measure to man's worship of the externals of life, and at times to the favoritism and injustice of parents. The reading of a will has often proved to be the declaration of war between brothers and sisters who had previously lived together in peace and apparently felt deep affection one for the other. The closer the hereditary and family claim to property, the greater the incentive to disloyalty expressed to those who have similar or superior legal rights. When a man works with his hands and brain for what he acquires, loyalty is bred in the effort; when a man sees an opportunity of "getting something for nothing," of obtaining reward without the expenditure of effort—merely because of his fortuitous birth and a "kindly" fate—unless he is very much of a man, and his being is actuated by the spirit of loyalty to his soul, his fellow man and his God, he will gravitate to disloyalty of thought, motive and action, and become selfish and avaricious.

Christ said that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven. A man may accumulate material riches by his meritorious efforts in the work of life, and use them as a trust which will give many pilgrims on earth a glimpse of heaven. The man who truly works in the spirit of

Cosmic loyalty realizes heaven; it is the non-productive inheritor of riches who can only selfishly use or squander his inheritance, that in his quest for happiness and soul-satisfaction can be likened to the camel futilely straining to pass through the eye of a needle.

Property cannot kill loyalty, to which is always allied true and pure human affection, but it does give the acid test to that sentiment of convenience and habit that, in family and community life, may masquerade as love. When the eldest son inherits the parental estates, it requires real loyalty and not mawkish sentiment on the part of a younger son to resignedly and without bitterness and hatred see his brother acquire all, and he none. When an estate is divided as equally as a just father can separate it into parts, loyalty must be in evidence on the part of the children or else one will claim that the other has been favored to his detriment. When kingdoms were divided between the surviving sons of kings, discord inevitably followed and the division caused national weakness; when kingdoms were left to the eldest son or to some predetermined or elected successor, selected from among the members of the family, the country remained generally intact and its borders unchanged, but the newcomer to the throne often experienced insurrection on the part of other claimants—usually brothers—and war quite often was necessary to determine if might was on the side of right. In certain Oriental countries this condition was met by a new king doing away with all the surviving male members of his father's family, and when a member of some other family rebelled against his rule and was defeated, not only the

guilty man but all the male members of his family were put to death.

The pages of History are filled with the records of families who have stood together, apparently expressing loyalty, in their efforts to achieve and acquire, but when their collective efforts have been crowned with success, disintegration has taken place and disloyalty of the members one to another has been rampant. History and tradition reveal the fact that it has been easier to hold families together in adversity, especially when they have nurtured in their hearts the hope of revenge, than when they have basked in the sunshine of success, power and prosperity.

Property is the unequalled test of a brother's or sister's family and personal loyalty. Love is of the spirit and is uninfluenced by all externals such as wealth, power or fame. The parable of the Prodigal Son, considered literally as a story of life, well expresses the love of a father, the foolishness of a thoughtless spendthrift son, and the self-righteousness of the older son, obsessed with the idea of property rather than brotherly love. "A certain man had two sons and the younger of them said to his father, 'Father, give me the portion of goods that falleth to me;' and he divided unto them his living." In real life the father could not do this, or, like King Lear, he would give away his substance to his offspring, only perhaps to find that he was an object of charity, dependent upon the whims of his children for support in his old age. The action of the younger son with his share of the inheritance would probably have been the same whether the father was alive or not; age is apt to bring wisdom, but quite often wisdom is acquired not by precept or from the

experience of others, but from one's own bitter experience. The fact that the father was alive and would be cognizant of his son's career and know of his success or failure might, however, act as a restraining and moral influence on a son's passions and prodigality.

The young man of the parable journeys into a far country and then wastes his substance in riotous living. In his poverty and wretchedness, when all that he had has been squandered, he remembered his boyhood life and knowing that the condition of the slaves in his father's house was far better than his own, he resolved to return in penitence to his old home. "I will arise and go to my father and will say unto him, 'Father, I have sinned against heaven and before thee and am no more worthy to be called thy son; make me as one of thy hired servants.'" There is no motive here to obtain more property; the predominating thought is human. "When he was yet a great way off, his father saw him and had compassion and ran and fell on his neck and kissed him."

The young man had grievously sinned but the father was loyal—he loved him; he did not ask about the loss of his substance, but he clothed and cared for him, ministered to his well-being and ordered the fatted calf to be killed and the whole household to make merry. "For this my son was dead and is alive again; he was lost and is found." The father had no idea of re-dividing his estate and taking from the elder son any part of his inheritance; he was a just father, but nevertheless he loved, and the spirit of love predominated over all ideas of property. Not so with his elder son who was in the fields when the prodigal returned. "As he came and drew nigh

to the house he heard music and dancing and he called one of the servants and asked what these things meant." When he learned what had happened, he showed his disloyalty in a most unmistakable manner. "He was angry and would not go in; therefore came his father out and entreated him," but he was obdurate, jealous, vindictive, self-righteous, selfish, intolerant—disloyal.

A *brother* literally is a male considered in his relation to another having the same parents; but the word is theoretically indicative of love, inasmuch as it is one of the closest of human ties, and has grown in its scope and meaning until it is used at times to refer to one of a community, association, guild, fraternity or race, and is often broadly used to refer to a fellow man. To be brotherly or sisterly implies affection and tenderness; to be brotherly connotes more warmth and depth of feeling than to be fraternal.

According to all laws of life, brothers, because of their close, human family ties—born of the same father and mother—should be intensely loyal one to the other. If a man cannot be actuated by love in his relations to one of his own flesh and blood, how can he love one who is a comparative stranger and alien? If a man cannot love his father, he cannot love his God, who is the divine Father of *all* men. Love of God demands love of the children of God, and no man can be loyal to his Maker who is disloyal to his fellows, i. e., his brothers of the great human family which inhabits the whole earth.

The first great human loyalty which expands beyond the ego is expressed by one's relations to parents and children, then come one's brothers and sisters through whose veins courses the same family

blood, then gradually through more and more remote family connections one expands to community, state, country and race until the ultimate scope embraces all humanity—brothers in the spirit, even though they be very different in temperament and in the peculiar manifestations of the flesh.

The spirit of loyalty and love is the same; it will of necessity vary in degree and in expression, but wherever loyalty predominates there can be but one justice, one truth, one rightness and one humanity. The claimed monopoly of any virtue is disloyalty. Loyalty is constructive, it builds, develops, renders service, and *never subtracts virtue from one to add to the power of another*. Loyalty adds to those that have; it does not seek to take away either from those who have or from those who seem not to have. Loyalty is weighed in the great scales of the reality of life.

Family clannishness is not loyalty; it is more apt to be disloyalty to the soul of the world. To unduly favor one's family, because of blood relationship and not because of worth, and this at the expense of others outside the family, is disloyalty, for it is human injustice, and the demand of the Universal Spirit for equity and fair dealing is greater than that of blind family allegiance. Thus it is generally far better for an executive in business and industry not to have members of his own family work for him; the temptation for injustice in promotion and the granting of special privileges is too great, and, when an executive perceives this natural danger and strives to act beyond criticism, he is apt to be unjust in the other direction, and unduly handicap his relatives and mar their opportunities for advancement, ignoring or belittling their just claims and the consideration of their happiness.

A loyal man seeks his own development and the development of others; he cannot sanction indolence on his own part or encourage it in others. Loyalty does not operate to give any member of one's family a life of ease, but it seeks to equip them for useful service in the world, and assists in the finding of the channel which offers the best opportunity for the full expression of themselves and the efficient utilization of their innate and developed forces.

Inherited privilege and power are disloyal as they are unjust to the remainder of humanity. Dynasties, with the continual succession of the eldest or favored son; titles and privileges of the nobility transmitted to sons without any consideration of their fitness; vast estates and materialistic gains of aggressive and successful men inherited by sons who have done nothing to merit "reward," are all traditional customs founded on class privilege and are essentially disloyal, for they operate to cause and promote injustice, enfeeble liberty and make equality of opportunity but a name rather than the essential spirit of true democracy.

Loyalty demands an equal opportunity for all, and this without regard to birth; it requires justice for all, and the encouragement of all, in order that each may achieve to the best that his inherent endowment will permit. Loyalty demands the greatest good and the ultimate greatest happiness for all. Loyalty is not expressed by socialism or by any attempt to place men on a dead level of equality; but loyalty inspires a man to achieve, to advance beyond uniformity, which is mediocrity, and to realize himself as a distinctive individuality actuated by the ideal of social democracy, which is the essential spirit of loyalty.

A man's greatest social responsibility is to his immediate family. The economic phase of responsibility demands that one's proper obligation to the next of kin be fulfilled before one goes further afield in the scattering of one's substance. The duties of parents to children, and children to parents and grandparents, are paramount; then comes the obligation of brothers and sisters to each other. Many an instance of sublime loyalty could be recorded where brothers and sisters, as well as parents, have sacrificed much in order that a favored or talented brother and son, or sister and daughter, might be given a higher education to properly fit them to acceptably express their talent and inherent power to the world. As the world advances toward perfection, and as the spirit of loyalty and human love become more and more evident, instances of noble self-sacrifice for the believed good of others and for the ultimate benefit of the world, become more common and less striking because of their greater frequency.

XV.

LOYALTY TO FRIENDS

THE rock foundation of friendship is loyalty, and its whole structure is knit together with bonds of love and mutuality. Time is required in the building, for the untried and unseasoned lumber of mere acquaintanceship is too uncertain to stand the test of years. The word "friend," both in the Anglo-Saxon and Latin, means "one who loves," and friendship is such keen and understanding love that it pierces through the mere trappings and worldly circumstances to the very soul.

"There is no treasure the which may be compared unto
a loyal friend;
Gold soon decayeth and worldly wealth consumeth
and wasteth in the wind;
But love once planted in a perfect soul and pure mind
endureth weal and woe;
The frowns of fortune, come they never so unkind,
cannot loyal love o'erthrow."

Friendship has been variously described as a sheltering tree, a lighthouse of hope, a generator and store-house of courage, and the true treasury of life, but more important than any of these are the essentials of reciprocity and endurance. True friendship is imperishable; that which really is—lives forever. An old proverb says that he who becomes a "friend" because of self-interest "is a

swallow on the roof," prepared to leave at the first appearance of winter.

"The only way," said Emerson, "to have a friend is to be one," and he adds, "I hate the prostitution of the name of friendship to signify modish and worldly alliances—friendships should not be crushed into corners. It requires more time than poor busy men can usually command;" and again he says, "The highest compact we can make with our friend is—'let there be truth between us two for evermore.' There can be no deep peace between two spirits, never mutual respect until in their dialogue each stands for the whole world." Friendship, through love, unselfishness, the desire for truth, faithfulness and helpful service, ascends higher and higher the ladder that reaches the abode of the loyal—and pure loyalty is heaven.

A real friend is in harmony with our best natures and tends, through encouragement and stimulation, to develop our inner selves. True friendship augments, never diminishes, personality. Every friendly thought, word and deed adds to the power and virtue of the one loved, and returns a hundred-fold in humanity and manhood. True friendship is a bond that binds in freedom. It does not enfeeble or imprison, and, being social and essentially spiritual, it must have the quality of mutuality. The apparent or material benefits derived from a friendship may all seem to flow in one direction, but the spiritual benefits may predominate in the other direction as a soul-stimulating reaction and worthwhile service. Unless a friendship brings increased power in some form or other to both, it is not worthy of the name.

Friendship demands understanding, coöperation

and confidence; sympathy with the aspirations of the inner man and encouragement in the quest of the ideal; broad-gauged helpfulness, and that moral and essentially spiritual power that inspires worthy effort, and these without any consideration of the benefits that may be selfishly realized. A man's friendship is expressed by the giving of all that is best in himself and not by what he receives from another; a man may be developed by what he obtains from his friends, but his real self, his friendship, his love, his worth and his loyalty are measured by what goes out from him.

Homer, in the *Iliad*, said of friendship, "Two friends, two bodies with one soul inspired." Browning felt that friendship was a groping into the realm of spirit, for in *Saul* he wrote

"Hand grasps at hand, eye lights eye
In good friendship,
And great hearts expand
And grow one in the sense of
This world's life."

All the poets, the sages and the geniuses of the world have been impressed with the loyalty and divinity of real friendship. "To act the part of a true friend," it has been said, "requires more conscientious feeling than to fill with credit and complacency any other station or capacity of social life." Jeremy Taylor maintained that "Nature and religion are the bands of friendship; excellence and usefulness its great endearments," but these are but attributes of loyalty, and loyalty is the religion of the spirit, the law of the useful and sublime union of man to man, and man to his God. "When two loyal friends meet, God is present as a third."

Loyalty combines souls into a oneness that defies measurement, limitation and definition, for true loyalty is essentially spirit. Disloyalty scatters humanity to the four winds; it separates, disintegrates, violates the higher law and defies all forces of cohesion and unity. "A needle eye is large enough for friends; the whole world is far too small for even two foes."

Cosmos, Duke of Florence, had a saying which he was in the habit of using with perfidious men who called themselves his friends. "You have read that we are commanded to forgive our enemies, but you have never read that we are commanded to forgive our friends." When Marshal Villars was taking leave of his Monarch, King Louis XIV of France, he solemnly said, "Do thou, my liege Lord, defend me, thy servant, from my friends; I can defend myself from all my enemies." Indeed, much of the sorrow of the world can be attributed to disloyal friends. When professed friends act disloyally they hide themselves behind subtle deceit; whereas enemies more often fight in the open. Washington affirmed that the thoughts, spontaneous acts and the trend of a man's life—not his protestations—"are the true criteria of the attachment of friends; and that the most liberal professions of good-will are very far from being the surest marks of it."

True friendship can never thrive or even live where the motive and the cementing cause of union are unworthy of noble love and contrary to the spirit of Cosmic loyalty. There is a form of friendship and honor among thieves and cut-throats. Thoreau said, "What is commonly called friendship is only a little more honor among rogues." The alliance of man to man, and the bond that holds one man to

another may be due to a consciousness of error and the fear of the effect emanating from an evil cause.

There is no criminal so debased, no rancorous outcast from society, no man who has malignantly outraged his fellows and diabolically abused the ethics of social life, but has within him some nobility of manhood that the spark of the soul can cause to sputter and burst into flame; it may be but a faint fire, but it is there. A man is capable of real friendship and honor just so far as he is capable of loyalty, and loyalty is dependent upon the divine spirit within him; its beauty and depth will reflect the light of his soul.

No man can ever prove true friendship by defending another, unless the essence of truth and the spirit of loyalty lie deep within the act. Men have lied and murdered for friendship's sake, and with equal alacrity have turned about, been false, and slain in cold blood those to whom they had professed such deep love.

When Cæsar was assassinated in the Senate House at Rome, the deed was planned and executed by men, almost all of whom he had befriended. Unarmed, he struggled desperately and courageously against his fate, until he beheld the uplifted dagger of Decimus Brutus, whom he dearly loved. Then crying with reproach and bitter anguish, "*Et, tu, Brute?*" (Thou, too, Brutus?), he covered his face with his toga and fell to the ground, his body covered with wounds. Enmity and hatred may harass and annoy, but the treachery of supposedly dear friends, and the disloyalty of loved ones, kill. Without loyalty no life is worth the living; without loyalty there can be no God, and hell becomes triumphant.

In the heat of wine, Alexander, the so-called Great, murdered Clitus, his dearest friend and bosom companion. At the battle of Granicus, six years earlier, Clitus had saved the life of Alexander and was devoted to his King. The world was revenged for this foul deed of a dissipated upstart, who claimed to be a god and yet could pierce the heart of his most loyal colleague, for at the early age of thirty-three, Alexander himself died from dissipation.

A similar episode occurred in the life of the supposedly good Peter the Great of Russia. With his close companion, Lefort, he arrived at Königsberg; they dined well, and, in the course of conversation, had a trivial disagreement, whereupon Peter outrageously attacked Lefort and ran him through with the sword. Peter immediately cooled off and remorsefully exclaimed, "I, who want to reform my nation, cannot reform myself," but the deed was done and could not be recalled. Unbridled tempers kill loyalty. No man can be loyal who is above sincere discussion with his friends, who refuses to listen to well-meaning, suggestive criticism, and who fails to appreciate the reciprocal demands of friendship.

One of the great examples of history, illustrative of the disloyal depravity of so-called friendship, is found in the life of Humphrey Banastar, who, as a poor boy, was taken under the protection of Henry, Duke of Buckingham, and advanced by him to honor and wealth. Banastar professed to love his benefactor as his dearest friend; and yet when King Richard III offered a reward of a thousand pounds to any one who would deliver the Duke to him, Banastar contemptibly betrayed the one to

whom he owed everything that he possessed in the world. Buckingham was delivered up to the Sheriff of Shropshire and beheaded at Salisbury, while calling on heaven for justice and punishment of the traitorous Judas who had profaned love for miserable gold.

A man may seem at times to be disloyal or ungrateful to a friend, when he is in reality striving to be loyal to a greater principle than a mere selfish, social or business companionship; truth is greater than superficial, friendly attachment, and any loyalty founded on love of eternal virtue is greater than allegiance to an amicable or propitious, reciprocal union, which, upon searching analysis, may be found to be based on an individual or mutual selfishness. There is, however, no excuse and no pardon for any man who deliberately betrays his friend or companion for whom he has professed or experienced a real regard; he violates a trust and becomes faithless and treacherous. A betrayal must be a volitional act—unfriendly and disloyal. If gold, worldly goods or promised reward of power is the bait that weans a man from his friend, then is the act too despicable for words, and the spirit of loyalty is crucified. Friendship cannot exist unless it be a union of souls permeated with loyal love. To desert a friend for selfish gain proves that what has been termed friendship is but a hollow mockery, and merits derision and scorn.

The story of Biron of France, the much beloved friend of Henry IV, is another illustration of the despicable disloyalty of a man to one's patron and friend. Biron won great victories at the battles of Arques and Ivry, and at the sieges of Paris and Rouen. The King loaded him with honors; he was

made Marshal, Admiral, Duke and Peer of France, and Governor of Bourgoyne. So much distinction turned young Biron's head; he forgot himself, became self-important, inordinately ambitious and avaricious, and, losing all sense of loyalty, he entered into league with Spain and Savoy against his country and King. The plot was discovered, and although Henry strove hard to pardon him, the disloyal, ungrateful Biron was executed in 1602, when only forty years of age.

In Shakespeare's *Othello*, Iago is the personification of the most contemptible form of disloyalty. He concealed his jealous hatred so artfully that Othello mistook it for great love and the loyalty of a true friend. "The cool malignity of Iago, silent in his resentment, subtle in his designs, and studious at once of his interest and his vengeance," proved to be a venomous poison that brought death to those whom he hypocritically professed to love and serve. Jealousy is unfriendly, mental combativeness; it is antagonism of the spirit, and seeks to detract, obstruct and vilify. Envy, when openly expressed by word or act, is despicable, but being a sort of "advertised" vice—which warns with its publicity—it is not nearly so dangerous as that subtle jealousy which poisons that which it falsely professes to love.

Ingratitude, it has been said, is the greatest of sins, but treachery is greater; it lies at the core of disloyalty and is the acme of Godlessness. Ingratitude may be but passive neglect. Treachery is active and dynamic; when openly portrayed in traitorous deeds, it is still accompanied by a faint glimmer of virtue, but when its viperous passion is expressed by foul and vile deceit, it is death of the

soul; a wolf arrayed in the harmless guise of a sheep, a diseased leper masquerading in clothes of fine silk.

Friendship is a positive virtue and demands positive, and, at times, even aggressive expression. To be passive in matters pertaining to the heart and soul of man is to be negative, unsocial, unfriendly—disloyal. He who withholds support is an enemy, whether actuated by subtle jealousy or morally numbed by indolence. Disloyalty may be expressed in many ways, but the most harmful is often least evident. Creative effort and enthusiasm of a fellow being are often suppressed or killed simply by withholding coöperation, support and fellowship, without even a spoken or written word, either derogatory or commendatory. The greatest sins committed in this world of passions are not necessarily those of aggressive hate; they are quite as apt to be the subtle, passive ones, where no act is performed—merely encouragement withheld.

From ancient Syracuse has come down to us the story of the loyalty of a great friendship. Damon, a Senator of Syracuse, schooled in Pythagorean philosophy, and a fast friend of the Republic, upbraided the betrayers of his country when they made Dionysius a king. He was arrested and condemned to instant death for calling Dionysius a tyrant and for resisting arrest with his sword. Damon craved respite for four hours to bid farewell to his wife and child, but the request was denied him. On his way to execution, he met his dear friend, Pythias, who pleaded so earnestly that he succeeded in obtaining sufficient influence with the powers of the Government, that when he offered to become surety for his friend and die himself in four hours, if Damon did not return, Dionysius yielded,

and not only accepted the bail but extended the leave to six hours. When Damon reached his home, his horse was killed to prevent his return; but, after much difficulty, he seized the horse of a chance traveler and reached Syracuse as the executioners were preparing to put his noble friend, Pythias, to death. We are told that Dionysius was so moved by this admirable proof of loyalty of friend to friend, deeper than any ties of blood that he had ever seen, that he forgave Damon, with the request that he himself be taken into such a loyal friendship.

Horace is the Poet of Friendship. Seldom, if ever, was man blessed with more friends. With Virgil and Varus, Horace formed a literary triumvirate, and they lived together in a happy union, unsullied by envy. Horace gives us the pattern of a sincere and grateful friend. To Mæcenas, his friend and patron, he owed not only the happiness of his life, but his fame as a poet and writer; it was a debt Horace felt his inability to pay, except by sincere gratitude persistently expressed by heartfelt affection and loyal devotion. In the Epodes, Horace expresses his readiness to accompany Mæcenas to any part of the world; he is influenced by a disinterested feeling of loyalty to his benefactor. "What am I to do, I to whom life is sweet while you live, otherwise a burden? Shall I, as bidden, follow the path of ease, not pleasant save in your company, or shall I endure this toil with the spirit that becomes a manly soul?" When Mæcenas was seriously ill (30 B. C.) Horace wrote, "Despair not, Mæcenas! One star links our destinies." (*Book 2, Ode 17.*)

"Why dost thou crush out my life by thy complaints? 'Tis the will neither of the gods nor of myself that I shall pass

away before thee, Mæcenas, the great glory and prop of my own existence. Alas, if some untimely blow snatches from me the half of my life, why do I, the other half, still linger on, neither as dear as before, nor surviving whole? That fatal day shall bring the doom of both of us. No false oath have I taken; we shall both, yea both, shall go where'er thou leadest the way, prepared to travel as comrades the final journey."

As a friend, Horace is always genuine and affectionate. The Ode (1:3) which prays for the safe return of Virgil, about to set out for Greece, is unequalled for the predominating beauty of its thought expressed to a rival poet, only five years his senior. "May the Goddess (Venus) who rules over Cyprus, may Helen's brothers (Castor and Pollux), gleaming fires, and the father (Æolus) of the Winds, confining all but Iapyx (the favorable N. W. wind) guide thee so, O ship, thou who owest to us Virgil, entrusted to thee—guide thee so that thou shalt bring him safe to Attic shores, I pray thee, *and preserve the half of my existence.*"

Deep love is evident in the Ode in which he sorrowfully grieves for the death of Quintilius, the friend of Virgil and himself (1:24), and in the joyous vein in which he greets the return of his old comrade, Pompeius Varus. "'Tis sweet to put no bound to joy when a friend's regained" (2:7). The calling of his dearest friend "the half of himself," recalls the definition of a friend, given by Aristotle—"One soul abiding in two bodies." Zeno, on one occasion, described a real friend as "Another I." Horace tells us that he wrote for his friends, not for the public, but he knew that he wrote for all time. He proclaims himself the philosopher of moderation and contentment, but he will always be known for his loyal friendships, and his friends will ever be an eternal discerning public.

There is much beauty in the great friendship which Cicero bore his companion, chief correspondent and publisher, Titus Pomponius Atticus. This friendship began in their youth, when Cicero and Atticus were fellow-students, and lasted to the end. In Atticus, Cicero found a friend exactly fitted to supplement his own qualities, and encourage him to his best effort. The warm and somewhat impulsive heart of the one sought repose in the calm, stable, sympathizing and appreciative nature of the other. The man of genius found in his friend an absolutely safe, discreet and devoted, as well as able, companion, in whose ear he could think aloud and freely express all his fears, doubts and hopes. Through all the years of their friendship, never a word escaped from Atticus which could cause Cicero any embarrassment. In December, 61 B. C., after Cicero's brother, Quintus, had left Rome to take up the government of a province in Asia, Cicero wrote to Atticus: "I have seen, and seen to the bottom, your tender interest in all my varying fortunes. Often and often I have found your congratulations on my success sweet to me, and your support in my hours of anxiety most cheering. Now when you are absent, it is not only that I miss your counsel, which none can give so well, but likewise the interchange of talk, which is sweeter with you than with any one. I feel the void especially—where shall I say *especially*? In my calling as a statesman, which does not admit of a moment's neglect? or in my labors at the bar? * * * or lastly in my home circle? In all these, and the more so since my brother has left, I long for your presence and conversation. * * * You and I have hitherto been too delicate to utter these feelings; but now their

expression seems to be called for." In February, 60 B. C. (two months later), Cicero again writes on the same topic. "My chief want at present is a man with whom to share all my anxieties, one who loves me and has sense, and with whom I can talk without pretence or reserve or concealment. For my brother, the most open and loving soul in the world, is gone. Metellus is not a man, but just a desert island—shore and sky and utter desolation. And you, who have so often by your talk and your counsel taken off the burden of my care and disquietude, you who are used to be my ally in the affairs of state, and the confidant of my private concerns, and the partner of all my talk and all my projects, where are you? * * * As for fine friendships of interest and fashion, they have their glitter before the world, but nothing solid to carry home with me. And so when my reception rooms are thronged each morning, and I go down to the Forum marshalled by troops of friends, out of all the crowd I find no one to whom I can utter a joke in freedom or breathe a sigh in confidence. Thus I wait for you and long for you; nay, more, now I summon you to my side; for there are many troubles and anxieties of which I think I could rid my bosom, if I might only pour them into your ear in the course of a single walk." It is pleasant to know that Atticus was not unresponsive to the affection so heartily lavished on him.

Cicero's *Essay on Friendship* had its inspiration in the remarkable and well-known bond of love that existed between the younger Scipio Africanus and Lælius. The work is in dialogue form, representing a visit of sympathy paid by Fannius and Scævola to Lælius after the death of Africanus.

In the course of conversation the visitors ask Lælius to descant on the essentials of friendship.

“I can only urge you to prefer friendship to all human possessions; for there is nothing so suited to our nature, so well adapted to prosperity or adversity. * * * There should be a certain social tie among all; stronger, however, as each approaches nearer to us. Accordingly citizens are preferable to foreigners and relatives to strangers; for with the latter, nature herself has created a friendly feeling, though this has not sufficient strength. For in this respect friendship is superior to relationship, because from relationship benevolence can be withdrawn, and from friendship it cannot; for with the withdrawal of benevolence the very name of friendship is done away, while that of relationship remains. * * * Friendship is nothing else than a complete union of feelings on all subjects, divine and human, accompanied by kindly feeling and attachment. * * * Should you remove from nature the cement of kind feelings, neither a house nor a city will be able to stand. * * * All things which cohere throughout the whole world and all things that are the subject of motion are brought together by friendship and are dispelled by discord, and this principle all men understand and illustrate by their conduct. * * * Love is the main motive for the union of kind feelings. * * * In friendship there is nothing false and nothing pretended; and whatever belongs to it is sincere and spontaneous. * * * Friendship springs rather from nature than from a sense of want, and more from attachment of the mind with a certain feeling of affection, than from a calculation of how much advantage it would afford. * * * Friendship is not attracted by the hope of reward, for the whole of its profit consists in love. * * * If it were expediency that cemented friendships, the same when changed would dissolve them; but because nature can never change, true friendships are eternal. * * * The two charges of inconsistency and of weakness condemn most men; either in their prosperity they despise a friend, or, in his troubles, they desert him. He who, therefore, shall have shown himself in both cases as regards friendship, worthy, consistent, and steadfast, such a one we ought to esteem of a class of persons extremely rare, nay, almost Godlike. Now, the foundation of that steadiness and constancy which we seek in friendship is sincerity. * * * Friendship can only exist among the good, for it is the part of a good man—whom at the same time we must call a wise man—to observe the following two rules of friendship: (1) That there

shall be nothing pretended or simulated; (2) That not only does he repel charges when brought against his friend, by any one, but he is not himself suspicious, ever fancying that some infidelity has been committed by his friend. * * * Most men recognize nothing as good in human affairs but what is profitable; and with their friends as with cattle, they love those most especially from whom they hope they will receive most advantage; and thus they are destitute of that most beautiful and natural friendship, which is desirable for itself and of itself. * * * Friendship was given us by nature as the handmaid of virtues and not as the companion of our vices: that since alone and unaided, virtue could not arrive at the highest attainments, she might be able to do so when united and associated with another. * * * There is no greater bane to friendship than adulation, fawning and flattery; they are worthless and designing men who say everything with a view of pleasing and nothing with regard to truth. * * * It is virtue, virtue, I say, that wins friendship and preserves it; for in it is found the power of adapting oneself to circumstances and also steadfastness and consistency; and when she has exalted herself and displayed her own effulgence, and hath beheld the same and recognized it in another, she moves toward it, and in her turn receives that which is in the other; from which is kindled love or friendship, for both derive their name from loving, for to love is nothing else than to be attached to the person whom you love, without any sense of want, without any advantage being sought; and yet advantage springs up of itself from friendship, even though you may have pursued it. * * * When affection and kind feeling are done away with, all cheerfulness likewise is banished from existence. To me, indeed, though he was suddenly snatched away, Scipio still lives and will always live; for I love the virtue of that man, and that worth cannot be extinguished, * * * even with posterity it will be illustrious and renowned. * * * Of all things that either fortune or nature has bestowed on me, I have none which I can compare with the friendship of Scipio. * * * If the recollections and memory (of our friendship) had died along with him, I could in no wise have borne the loss of that most intimate and affectionate friend, but these things have not perished, yea, they are rather cherished and improved by reflection and memory. * * * I exhort you to lay the foundation of virtue, without which friendship cannot exist, in such a manner that, with this one exception, you may consider that nothing in the world is more excellent than friendship."

Cicero's specifications for friendship require qualities which are the attributes of loyalty, and the virtue which he reiterates as the foundation and preserver of friendship, is the spirit of loyalty—the essence and heart of all virtue.

Among the Trojans who accompanied Æneas from Troy, we read of Nisus and Euryalus, whose names will always be linked together by the eternal bonds of loyal friendship. In the war with Turnus they won great distinction, but when Euryalus fell, Nisus would not desert him and died with his friend in an effort to save him. The friendship of Orestes, the son of Agamemnon, and Pylades, the nephew of the King, was a loyal friendship of cousins. In fact, the mythology of the ancient Greeks abounds with illustrations of loyalty, and, in more modern times, the loyal friendships of Braccia and Mariotto, Montaigne and Etienne de la Boetie, Frederick and Katte, Johnson and Boswell, Goethe and Schiller, and a host of others, are well known.

The friendship of David and Jonathan is proverbial, but analysis suggests that it was a decidedly one-sided loyalty, with Jonathan, and not David, as the hero. David was an ambitious rebel who would not be satisfied with anything less than the throne which his benefactor occupied. The story of David, stripped of all heroics, shows him to be an unscrupulous Oriental plotter; but he was nevertheless a lovable sort of fellow, and Jonathan became devoted to him. "He loved him as he loved his own soul." Saul read the heart of David and informed his son of David's ambition. "As long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom." But "the soul of Jonathan was knit with the soul of David,"

and he proclaimed to David, "Whatever thy soul desireth I will even do it for thee." Jonathan kindled his father's wrath against himself because of his love and defence of David, and in a fit of passion Saul cast a javelin at his son. Jonathan, however, continued to shield David, gave him the very clothes from his back, and by the shooting of arrows signalled to him when it was necessary to flee for his life. Jonathan was quite content to occupy a secondary position in Israel, if David became King. "Fear not, for the hand of Saul, my father, shall not find thee; and thou shalt be King over Israel, and I shall be next unto thee."

Jonathan's loyalty to David seems to carry with it the suggestion of disloyalty to Saul, his father, and his King; it must be remembered, however, that in the Old Testament, David is unduly idealized, his friends made to reflect glory and virtue from him, while Saul, the better man of the two, is always made to appear at a disadvantage, to hide or gloss over the vices of the revolutionist who weaned the affection of his son from him.

"Friendship," said Epictetus, "must be joined with fidelity and the intercommunication of virtue. 'Well; but such a one paid me the utmost regard for so long a time, and did he not love me?' 'How can you tell, foolish man, if that regard be any other than he pays to his shoes or his horse when he cleans them? And how do you know but that when you cease to be a necessary utensil, he may throw you away like a broken stool?' "

Epictetus also said that a man is made for fidelity (loyalty) and that whatever subverts this, subverts the peculiar property of man. If, laying aside that loyalty for which we are born, we form designs

against our neighbors, "What do we? What else but destroy and ruin—what? Fidelity, honor and sanctity of manners. Only these? And do not we ruin neighborhood, friendship, our country?" He also states that if a man cannot loyally fill his place in human society, if he cannot with fidelity hold the place of a friend, he cannot even fitly hold that of a slave, for who can trust him? A disloyal man he likens to a wasp, who should not take it ill that no one has any regard for him, but all shun, and whoever can will beat him down. The disloyal man is a wasp with such a sting that whoever it strikes is thrown into troubles and sorrows. There is no place for a disloyal man in a world of men.

Sidney Carton gloriously represents the most exalted loyalty of friends. His life had been a failure; his strength of mind seemed much weaker than his loving heart; he was a foe to himself, but a friend to others. When an opportunity came to save the life of Evrémonte (Charles Darnay), a noble and useful man with an admiring wife and family, he renders Evrémonte unconscious in prison by the administration of a drug, changes clothes with him and has the supposed Carton—made ill by prison sights—removed by friends and taken out of Paris and out of France, while he goes to the guillotine in his place. As Carton walked to his death to satisfy the lust for blood of the French beasts of the Revolution, he comforts his soul with these words of loyal self-sacrifice: "It is a far, far better thing that I do, than I have ever done; it is a far, far better rest that I go to, than I have ever known." And thus passed into eternity a loyal man, the eyes of his soul seeing a worthy, useful man re-united with his loving family and with a

world of opportunity opening up before his friend for useful service—the service which he himself had proved, amidst the pitfalls of life, unable to give.

Loyalty is an obligation of mankind, and it is demanded of each individual. One cannot be truly loyal to himself without being loyal to his fellows, and the millennium will dawn when all men are loyal to mankind and to their God. All the loyalty of the world cannot flow in one direction; its virility depends on reciprocity and an action must cause a corresponding reaction at some time and somewhere, just as this reaction, in turn, promotes further action.

Loyalty attracts loyalty, invigorates by example lesser loyalties, and by service begets loyalty. It is the amalgamation of the world's great virtue of which Christ spoke when he said, "To him that hath shall be given, but from him that hath not shall be taken even that which he seemeth to have."

The creed of friendship and the great tenet of loyalty is the *Golden Rule* which has come down to us as a living truth from the haze of antiquity. The most ancient of sages endorsed it; the Bibles of every potent religion give forth the same message. Confucius expressed it in the negative form, "What you do not like when done to yourself, do not to others;" other teachers, including the Christ, quoted the mandate in a positive form, "Do unto others as ye would that they should do unto you." The *Golden Rule* is the great social or human creed of good or right conduct; it requires virtue expressed not only in right thought, but in ethical action.

A command associated with the *Golden Rule* in the minds of Christians is "Thou shalt love the Lord thy God with all thy soul and thy neighbor as thy-

self." This does not refer to the neighbor of the early Old Testament, the blood relative and tribesman only, but "every man is thy neighbor." The mandate requires the love of God and of one's fellows, and one can only achieve the love of that which is divine and mystical through love of that which is tangible and knowable, but which, nevertheless, is essentially the same. "No man," we have been told, "can love God whom he hath not seen, if he does not love his fellow man whom he hath seen." Through the *Golden Rule* of conduct we attain to loyalty and the substantial worship of God. There can be no friendship unless it is permeated with loyalty; there can be no friendship unless it is expressed by that spirit of ethical conduct that every age and every sage have acknowledged to be the foundation of virtue and religion.

XVI.

NATIONAL LOYALTY—PATRIOTISM

(First Part)

THE conceptions of Patriotism held by the Greeks and Latins were quite different. As the original of the word suggests, the Greeks never lost sight of the established traditions of their forefathers; while the Latins, and particularly the Romans, thought of patriotism as allegiance to one's fellow countrymen. Today patriotism is the spirit of those who devotedly love their country and zealously support its authority and interests.

There is one spirit of loyalty in the world of which patriotism is a splendid and most important manifestation. Patriotism, however, is only one of the phases of a greater and more comprehensive loyalty necessary to the completeness of human life. It is the highest form of localized loyalty, but it can never of itself have the moral grandeur or spiritual completeness of loyalty to humanity, and to the supreme spirit of all life—which is God.

One who is incapable, however, of expressing a lesser loyalty can never be faithful to the demands of a greater. Universal loyalty and loyalty to mankind are merely meaningless terms to the man who cannot appreciate the unselfish demands of loyalty to country; and there can be no worthy national loyalist who does not feel in his soul the beauty and obligations demanded by loyalty to his immediate family. A man who does not love his country

cannot be a loyal man, any more than a man who is so unnatural that he feels no affection for his family. "He is the best cosmopolite who loves his native country best." Prof. Harnack expressed this same truth when he said, "There is no such thing as fruit; there are only apples, pears, etc. If we want to be good fruit, we must be a good apple or a good pear."

In the natural history of wider human ties, the growth does not begin at the circumference. From "kin to kind," is the true order of development. Men must learn the duties and loyalties of the home and immediate circle, if they are to develop proper sympathies, perceive obligations and fittingly express loyalty to the nation. The same law of expansion which demands growth from a positive, tested fitness in some smaller field, requires that universal loyalty be the outcome of a well-developed national loyalty founded on Cosmic principles of rightness and virtue. The charities of life begin at home, not because the claims of family and friends are always more imperative than the service of community or nation, but because civic virtues spring naturally from, and grow in the kindly soil of human intercourse. Burke well said that "No cold relation is a zealous citizen," and he affirmed that "to be attached to the sub-division, to love the platoon we belong to" is the first step toward, and the real substance of, those wider sympathies which can only be built upon the loyalty to the lesser relationships that lie at one's feet.

Burke referred to Rousseau as "a ferocious, low-minded, hard-hearted father of fine, general feelings," and again he speaks of him as "A lover of his kind; a hater of his kindred." Such taunts were

not mere bitter epigrams, for they were meant to convey in no uncertain manner the belief that the man who hates his kindred can never be expected to love mankind. There can be no true "benevolence to the whole species," if it is accompanied by a "want of feeling for the individuals with whom the professors come in contact." Fraternity, defined in such broad expressions and abstractions as "humanity," "the species," "mankind," and "the race," is unworthy the name, unless it definitely expresses itself in the ordinary and habitual ties of family relationship and social intercourse—those fidelities which alone give substance to the idea, and service to the community and nation. The cosmopolitan revolutionists of his day, who were lacking in the essentials of national loyalty, Burke denounced by saying that "Their humanity is at the horizon, and like the horizon it ever recedes before them."

Every real patriot has a horror of those pretentious but empty catch-words and unsatisfying, glib sentiments of the radical reformers, socialists, class agitators and revolutionists that operate to undermine the very foundations of society, and supplant human confidence, stability and law by an unnatural equalitarianism, which inevitably results in social chaos and a rapid degeneration to anarchism; under the guise of a false spirit of cosmopolitanism, they menace the ties of patriotism. Universal loyalty can never be attained by the negation of patriotism, but only by the development, perfection and expansion of national loyalty into the greater world-embracing loyalty.

It is useless to talk of being a lover of mankind unless one is devoted to the spirit of humanity as

revealed concretely in men, women and children with whom one comes in close contact in the daily walks of life. It is absurd to talk of universal loyalty unless one feels in his soul the demands and responsibilities of national loyalty, and of citizenship in the smaller and more restricted fields. A disloyal nationalist cannot make a loyal universalist; one who is disloyal to his intimate friends cannot be loyal to humanity; a disloyal Christian, Buddhist, Jew, Zoroastrian or Confucian can never be a loyal religionist. The lesser loyalty grows to the greater; the ultimate loyalty—the great unity of loyalty—is not attained by the upsetting of the lesser loyalties, but by their growth and expansion as they become broader, deeper and more permeated with the Cosmic Spirit.

Many philosophers have affirmed that national life, with its obligations and benefits, is a sort of contract between individuals for their mutual advantage; men form themselves into aggregations of men, known as nations, inhabiting certain geographical sections of the world, designated as countries, and this for the benefit of the individuals who comprise the social entity. In the realm of human association, however, the nation occupies an intermediate place; it is neither the elemental, i. e., the family, nor the ultimate, i. e., humanity; and if national life is likened to a contract, then the requirements of family life and the relations of man to man in the universal realm of humanity, become a matter of voluntary choice, and society a series of partnerships expanding in magnitude from the smaller family to humanity in general.

Society is far more than an extensive partnership of individuals; it is an organic whole. It is

not held together by a contract, but by its nature. A man may have obligations to his fellows which he voluntarily assumes, but behind all these are great human obligations which are not of his choice. We are placed on this earth, not because we willed it, but in harmony with a higher law; and every normal being will depart from this world and sever himself from his present physical existence under the operation of the same Cosmic law. Every man is peculiarly equipped for service as a worker, and after being assigned a place in life, is given an opportunity to function according to his nature. There are things which he can do, and things which he cannot do; there are decisions which he can make, and others which destiny takes care of for her ultimate good. He is a free agent to the extent that his humanity permits, but he is a man, and whether he cares to or not, must assume all the responsibilities and obligations of his nature and of the species; these obligations are both to humanity and to humanity's God, and are not the result of any special, voluntary pact.

The underlying relations of man to man, and of man to God, are not matters of choice. Men may enter into voluntary relations with each other, but the responsibilities and obligations demanded by these relations are definitely fixed by a higher law, and the duties are compulsive. Children do not choose their parents, but their relation binds them to its duties. Parents do not enter into a compact with the unknowable unborn, but, as a result of instinct not of their making, and a mysterious process of nature, obligations arise which are fully understood and which we are morally bound to acknowledge and perform. When men and women

marry, they enter into a social contract; the choice is a voluntary one, but the duties and responsibilities are not matters of choice; they are fixed by nature or the higher law.

Children do not choose the country of their birth; they are born as embryonic citizens of a certain land, and are from the first subjected to national laws and national influences. When they arrive at maturity they may journey from one country to another, qualify for citizenship in another land, and repudiate, politically, the country of their birth. One's country can be changed by choice, but the obligation of citizenship remains the same, whether the land to which one professes allegiance be in the Western or Eastern Hemisphere. No man can completely repudiate citizenship, for residence in a foreign land carries with it obligations to the country in which one lives, and if a man definitely and permanently changes his abode and breaks the ties that bind him to his native land, he morally becomes a citizen of the country of his adoption. No man can obtain the benefits of citizenship—whether he votes and is legally a full-fledged citizen or not—without assuming its accompanying obligations.

Civilization is the measure of social coöperation, human harmony and the degree of fulfilment of those Cosmic obligations which exist in the world. Culture is the extent of growth of the human organism toward the perfection made possible by its universal and spiritual nature.

Every man has peculiar responsibilities which are decidedly his own; every group of men and women knitted together by social ties, has obligations peculiar to it, whether the group be small (a

family) or large (a nation). The setting assigned or assumed by any man determines his duty. As every cell of the human body, considered physiologically, is a distinct unit, and every organ has its peculiar function made possible by the cohesion of its cells, and all organs and cells when properly united and in coöperation, in harmony with their nature, constitute a living unity, so every man and every group of men living in harmony with the law of their being, and functioning in harmony with the obligations peculiar to their setting—whether of choice or compulsion—form part of the great human organism—the abode of the soul in the world, and the instrument of God.

Marcus Aurelius, the Roman Philosopher-Emperor, fittingly wrote in his diary of *Meditations*, "Like as it is with the several members of an organized body, so it is with rational beings who exist separate; the same principle rules, for they also are constituted for a single coöperation. And the perception of this will more strongly strike thy mind, if thou say often to thyself 'I am a member (*melos*) of the system of rational beings.' But if thou say 'I am a part (*meros*),' though thou change but one letter of the Greek, thou dost not yet love men from thy heart. Loving-kindness doth not yet delight thee for its own sake: thou still dost it barely as a thing of propriety, and not yet as doing good to thyself."

That which holds men together in families, communities and states is the spirit of loyalty which must of necessity acknowledge and be influenced by obligation. If this spirit of loyalty, which is the spirit of religion and the cohesive power of humanity, were removed from the world, there could

be no family life and no state—the world would be in a chaotic condition, void of spirit, unity and law. Humanity cannot be worshipped as a substitute for God, for humanity in the flesh is but the instrument of God, and the soul of humanity is part of God.

There is a social science which seeks to separate and analyze the parts, and from it we hear much of the “rights” of man; there are, on the other hand, a philosophy and religion which seek to express the unity, harmony, and spiritual oneness of man, and from them we learn not so much of a man’s rights, which are important, but of his nature, his opportunities, his obligations and his responsibilities. A man is great, just so far as he is loyal to his nature and his duties; a people are great to the degree that they are loyal as individuals, and loyal as a cohesive whole, as a social unity and as a harmonious organism, to the great and dominant spirit in the world—which, being universal and eternal, is God.

No man can have “rights” which place him as an individual beyond society and his fellow man; the relations of human life are reciprocal, and man is required to give as well as take. Freedom must be limited in order to be enjoyed. Burke has said, “One of the first motives to civil society and which becomes one of its fundamental rules, is that no man should be judge in his own cause. By this, each person has at once divested himself of the first fundamental right of uncovenanted man, that is, to judge for himself, and to assert his own cause. He abdicates all right to be his own governor. He inclusively, in a great measure, abandons the right of self-defense, the first law of nature. Men cannot enjoy the rights of an uncivil and a civil state together. That he may obtain justice, he gives up

his right of determining what it is, in points the most essential to him. That he may secure some liberty, he makes a surrender in trust of the whole of it."

Kant, after discussing the need of encouraging to the utmost the individuality and personal independence of man, upon which all world-achievement and progress depend, said that the state is the natural and only solution of the problem which will permit men to live together, each free to work out his own development without at the same time interfering with a like liberty on the part of his neighbor. It is in the state—and the civil constitution of each state should be republican—that the liberty of each member is guaranteed and its limits strictly defined. A perfectly just, civil constitution, administered according to the universal principles of right, is that under which the greatest possible amount of liberty is left to each citizen within these limits.

When men are constrained to sacrifice "natural" liberty and "natural" rights to gain real, usable liberty and enjoy human rights in a practical fullness, they are not required to part with their ambition to achieve and to excel. Nature has decreed by her law of variability and indwelling spirit of competition in man, that he shall not gravitate to a life of inactive content, but shall be spurred onward to develop his individualistic powers for the good of the world. It is with men, said Kant, as it is with trees in a forest—just because they battle with each other for air and sun they compel each other to grow beautiful and straight, "whereas those in freedom and isolation from one another shoot out their branches at will, grow stunted and crooked and awry."

Man's great power as a world force is attained not by the merging of social units into a mediocre whole, with an equality that must be placed on the level of the lowest, but by the encouragement of his individuality and his desire to excel; the state (i. e., society) regulating his liberty to the extent that his best individual work for the good of the world is rendered possible, and so that the liberty which he enjoys will not unjustly restrict or detract from the liberty of a fellow-competitive-being. Loyalty does not frown upon legitimate rivalry and competition—it intensifies it, for life is a great game of skill, played under Cosmic rules. Loyalty is sympathetic understanding and conformity to the rules of the game, and the joy of life is in the game and not in selfish gain. A genius always works for his fellows and posterity, never for himself.

The happy man in the world is not he who gains a great material reward for the expenditure of effort, or who benefits in a pecuniary sense by the revolving wheel of chance, but he who works well in the loyal spirit of service, and who truly experiences in his soul the satisfying joy of work. Of all men in the world the most unhappy is he who does not know the joy of doing something worth while in the service of mankind; who may have obtained his "rights," but who has not attained to that vital union with his fellow men and his God; who is not actuated by the religious ideal of Cosmic usefulness, and who does not feel the obligation to perform well his duties as a distinct person, and to coöperatively share with his fellows in the great human work of the world—a task placed before mankind by an all-wise Deity.

In the Declaration of the Rights of Man and of

Citizens, by the National Assembly of France, we read that the representatives of the people of France considered that ignorance, neglect and contempt of human rights are the sole causes of public misfortunes and corruptions of government, and they, therefore, resolved to set forth in a solemn declaration what they felt to be the natural imprescriptible and inalienable rights of man. The first three articles, which comprehend in general terms all of the fourteen succeeding articles of the "Sacred Rights" of men and of citizens, are:

- I. "Men are born and continue free and equal in respect to their rights. Civil distinction, therefore, can be founded only on public utility.
- II. "The end of all political association is the preservation of the natural and imprescriptible rights of man; and these rights are liberty, property, security and resistance of oppression.
- III. "The nation is essentially the source of all sovereignty; nor can any *individual or body of men* be entitled to any authority which is not expressly derived from it."

While the *Declaration of Rights* was before the National Assembly, some of the members fittingly remarked that if a Declaration of Rights was published it should be accompanied by a Declaration of Duties. Whereas a Declaration of Rights is also by reciprocity more or less of a Declaration of Duties—for whatever is one's right as a man is also the right of another, and it becomes one's duty to endeavor to guarantee to others as well as possess for oneself—nevertheless, human obligations are far more prime and complex than the most excellent and complete tabulation of "Rights." Further-

more, when a man is loyal to his real self, his capabilities and calling, his immediate family, friends, country and the ever-widening circle of humanity, and loyal to his God and the Great Ideal, all the *rights* to which he is entitled, and which he can fittingly use to strengthen himself and benefit the world, will naturally flow to him. The greatest of all *rights* that man can enjoy on this earth is the universal right of conscience, which is his divine inheritance. In this *right* lies true liberty, and an unceasing call to duty and unselfish service, in harmony with the Cosmic Plan of Creation and Perfection.

It is futile to theorize and dogmatize regarding men's "natural rights;" the essential thing is man's nature and the fitness and willingness of man to loyally exercise his capabilities, perform his duties whole-heartedly, and develop himself as a social being and a part of a living organism, for the ultimate good of the whole. No man has a *right* to that which is unreasonable or unjust where his fellow beings are concerned, and no man has a *right* to that which is not beneficial. Desires and greeds are not rights; reward that is not commensurate with effort and relative results attained, is not a right. There are no rights which are not accompanied by obligations, and unless a man perceives his duty to any social group in which he is placed, whether large or small, he cannot justly claim the rights that are naturally inherent to the human organism of which he is a part.

No man can realize himself and fulfil his destiny when he adopts the rôle of an Ishmael among men. No man can be loyal to his higher self, and fully claim his birthright, unless he becomes an effective

part of a larger, social whole, which will not rob him of his individuality, but will strengthen it and control it in part, in order that its power may be intensified.

The state is the great stepping-stone to the ideal of universal brotherhood and humanhood. Cosmopolitanism will come by the growth of patriotism and the expansion of the lesser social loyalties into the Great Ideal. National loyalty is required of every citizen; universal loyalty should be required of every patriot, for no national loyalty will be worthy of the name unless it expresses the spirit of truth, justice and humanity.

A distinction must be drawn between that so-called national loyalty which, through fervid emotionalism, coupled with ignorance and superstition, proclaims war against humanity, and that national loyalty which demands of the citizens of a land their devotion and sacrifices to the great human and spiritual ideal of life. No emotion or sentiment, however ardently expressed, can be termed "loyalty," unless it is in harmony or seeks to come into oneness with the higher law, the "order that holds all things fixed in their places," and that Cosmic power to which nations and communities, as well as families and individuals, are eternally subject.

Loyalty is the spirit which seeks and struggles to achieve; it is a religious and intensely human condition and actuating power. National patriotism is a worthy goal; and universal brotherhood is the Great Ideal of which national patriotisms are a necessary part, and into which all patriotisms merge. The ideal is of necessity essentially spiritual; if it were fully attained in this life, the world would

become as heaven and all men would be perfect. Such a fact, however, should not operate to discourage the quest, for the world can only become a better, more perfect and happier place in which to live, as men, individually and collectively, strive to attain to virtue, wisdom and love. Mortal man can never achieve any of these God-like qualities in their fulness, but the striving, and the will to realize, produce harmony with the soul of the world, unity with the essence of humanity, true religion and the spirit of loyalty.

XVI.

NATIONAL LOYALTY—PATRIOTISM

(Second Part)

THE truly noble minds of history have been patriotic men, loyal to their country even in its error, but never loyal to error. A loyal man may love his unfaithful wife, or his criminal son, but he can never be loyal to the sin and vice; he cannot advocate such error or stand loyally for evil. Loyalty can only be fully and properly expressed in relation to virtue; the government of a country that abandons truth and crucifies virtue may be earnestly supported by patriots but never by loyal patriots, for loyalty dies when the cause is false and unreal.

For several decades, and particularly since the war, the Germans have been quoting Decatur's "Our country, right or wrong" as the shockingly immoral watchword of Anglo-Saxon patriotism. The Teutonic mind, blind to its own unethical shortcomings and psychological inconsistencies, is often quick to perceive an error in other foreign minds, warped by an immoral, restricted nationalism. It is indeed strange that a people, whose eyesight is obstructed by a beam of most extraordinary and unprecedented magnitude, should be so critical and intolerant of the motes that they believe dance in the vision of other peoples.

Marvin has said, "No one who knows anything about the glory and worth of patriotism, will wish

to belittle that love of country which lies at the foundation of civil government, but there are nobler sentiments than ordinary love of country. The love of mankind is greater than that of a comparatively small number of men and women who live in one place and speak the same language. The love of God (the Universal spirit) comes before all their loves, and may even lead us to refuse aid to the land of our birth when that land is ranged against what is worthy of support. 'My country, right or wrong,' is an evil motto, and unconditional loyalty is disloyalty to God, because it exalts one's country above its Creator and above the Creator of all lands, and of the world itself. Whether a flag is worth fighting for will depend upon what that flag stands for. Unconditional loyalty to any country is treason to mankind." As long as the German people express their patriotism to a flag which represents a cruel autocracy and pitiless militarism, and are loyal to a flag, government and national policy which are the foes of mankind, there is no hope for democracy within that realm, no hope for religion, no hope for the brotherhood of man, and no hope for universal loyalty.

A loyal American cannot literally subscribe to the statement of Decatur, but he sympathizes with its spirit of devotion and obedience to law. He feels that his loyalty to country should never be questioned, but he demands a measure of responsibility as well as obligation, i. e., the right of citizenship which gives him the privilege of participation in questions of national policy and action. A country really consists of its individual citizens, bound together in social unity, and the aspirations of the citizens should become the aspirations of the nation. It

is the duty of every citizen in a democracy to contribute to the ideals and rightness of his government and his nation. "My Country! may she be ever in the right; if not, God help me and all other loyal citizens to strive to put her in the right." But if one's country should be in the wrong, a patriot and a truly loyal man can never become a traitor by contributing to the comfort or success of his country's enemies, or by act, word or thought, prove disloyal to his fellow countrymen by ignoring their safety and well-being.

We must not lose sight of the fact that a lack of support of government in foreign affairs may give encouragement to the enemy, handicap and possibly tie the hands of those in executive control, so that in reaction our armed fellow-countrymen, to whom we owe allegiance because they are expressing, as an organized body, the will of the government abroad, may suffer distress and even sacrifice their lives, due to an indifferent, indecisive or vacillating policy at home. He whose soul rebels against war, must needs be loyal to his country to the extent that no act of his shall tend to jeopardize the lives of his fellow-countrymen who are engaged in military enterprises. The most ardent pacifist becomes a traitor when he fights against war to the extent of giving military or important, useful information of any kind to the enemy, and when, because of war, he hardens his heart to the suffering and distress of humanity brought about by it. When a government does not rightly express the will of the people, the government should be changed; but as long as it is a government, presumably of the people, it must be supported for the sake of one's countrymen.

The oath of the young men of Athens is a creed

of national loyalty founded upon those principles which make for universal loyalty and world progress: "We will never bring disgrace to this, our city, by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks. We will fight for the ideals and sacred things of the city, both alone and with many; we will revere and obey the city's laws and do our best to incite a like respect and reverence in those above us who are prone to annul or set them at naught; we will strive unceasingly to quicken the public's sense of civic duty. Thus in all these ways we will transmit this city not only not less, but greater, better and more beautiful than it was transmitted to us."

National loyalty and real patriotism demand that the essential spirit of loyalty be felt and fittingly expressed. There are times when the support of a policy or measure can be so extreme that it operates to defeat that which it pretends to defend. The vindictiveness of a minority is often more diabolically evidenced by the irrational, extreme support of a majority's program, than by continued opposition. This is especially the case where patriotism is at stake, and the most potent of all forms of disloyalty is that of fervid support of the *letter* of a national policy accompanied with subtle antagonism to the *spirit*; this is expressed by extremes of support, which border the fanatical and irrational, but which seek to remain just within the line of plausibility. Frenzied patriotism may be due to intolerant ignorance, but there are times when it is used to hide cankerous disloyalty. National loyalty is opposed to that spirit of pacificism which, upon the declaration of war, announced its determination to support the country, but to make

the men or section of the country supposed to be responsible for the war, pay for it. There is a suggestion of vindictive spite, very far removed from patriotism, that deliberately plans to localize taxation as far as possible, and in general to make the paying for the war an unwarranted and depressing burden on certain of the citizens of the land.

Patriotism, as the term is used today, demands explicit and complete loyalty to one's country, whatever the policy of the rulers of the country may be. There are times, however, when to be truly loyal to one's country, one cannot be loyal to its autocratic or unrepresentative government; Germany and Russia are cases in point. To strive to substitute a truly democratic government for an autocratic one, or a government of the people for one of avaricious and unscrupulous war lords, despotic dictators, or anarchical opportunists, and this without resorting to injustice and disloyalty in any form to any people, is in harmony with the demands of the universal spirit of loyalty.

Any inhabitant of Germany today who has the courage to denounce the aggressive militaristic and Machiavellian policy of the German government is denounced in his native land as unpatriotic, is branded as a traitor and treated as a felon. Any citizen of Teutonia, imbued with the real spirit of loyalty to his God and fellow man, who desires that justice and rightness shall prevail, and whose soul is opposed to the doctrines that "might makes right" and that "a nation is beyond the moral law of the universe," is not considered a patriot, but a faithless subject, whose inmost beliefs spell perfidious treason. To be a patriot in Germany, it is not enough for a man to love his country and his fellow

citizens; he must be a tool of the dynasty and a slave of that spirit of pernicious nationalism which has been founded upon a devilish despotism, and which has been nurtured and developed in conjunction with an essentially privileged and militaristic aristocracy, supplemented and augmented in diabolical error by time-serving, ambitious lackeys in the form of educational and "spiritual" leaders.

A true patriot can only exist in a land where democracy holds sway and where humanity rather than a dynasty is deified. A patriot must be loyal to his country and his kind. If a man, who blindly worships his country and is guilty of the unreasonable and exaggerated patriotism which craves national glory and arbitrary power, and therefore produces Jingoists and Chauvinists, is a patriot, then there can be no virtue in patriotism, for it becomes a mere doctrine of international anarchy and a religion of national immorality, inhumanity and persistent, senseless strife. A true love of country and mind-slavery can never be one and the same, and real patriotism will never demand the fettering and subjugation of one's rational, reasoning faculties. It has been well said, "A grovelling servility cannot be deemed the highest civic virtue, and intellectual bondage is not a substitute for democratic sentiment."

Patriotism must be far more than a bugle-call to the men of one country to rally around a national flag and fight to the death, men of another country, who have responded in the same spirit to their country's call. Unless patriotism is founded upon virtue and humanity, and upon rightness and truth, it is mere superstition and a psychological instrument of "authority." The spirit of the German

people which has made their country an armed camp to menace the whole world, and which looks with approval upon the ravaging of Belgium, the atrocities of her barbaric troops, the sinking of harmless innocents at sea, and their foul murder or enforced slavery on land, is termed "patriotism," but such a use profanes a noble word. Nevertheless as long as a man is devoted, with blind enthusiasm, to his country, and supports with his life and fortune the decrees of his country's government, and brings himself to uphold her ambitions and defend her vicious immorality and inordinate, inhuman selfishness, as long as such a man is applauded as a patriot, the name needs to be qualified in use. There is but one God, one humanity, and one loyalty in the world, and life will never be permitted to degenerate to a battle between Gods, or between kings, with their nations and their sacrificing patriots, or between national loyalties; for all those "rights" which man craves, and all those virtues which his soul persistently seeks, are not national, but universal.

To be truly loyal one must be active in mind and purpose; there can be no such thing as passive, lethargic loyalty. Man is a being of impulses, purpose and action. He is by nature a reasoning, rational creature, if he will but free himself from the fetters of traditional authority that have for millenniums sought to bind his soul to erroneous social and institutional beliefs. Reason of itself, however, can do but little in putting a war-cursed earth on its feet; it requires the development of love and tolerance, and it demands a positive life of purposeful impulses directed toward a great human and spiritual ideal.

The loyal man will have the sympathy of universal brotherhood for men, not only of his own country and color, but for the great human family, regardless of his nation and race. Prof. Gruber, of Munich, expresses a dominant Teutonic belief when he says, "Whole-hearted understanding for another people can be fully attained only by treason to one's own nature, to one's own national personality. That is what makes the renegade so hateful and those unpatriotic half-men, the intellectuals and æsthetes." This is the opinion of a nationalism, despotic and soulless; it is repudiated by the nationalism which exists among free men in a democracy, for democracy indicates the rule and the brotherhood of men—not the tyranny of kings, or the autocracy of birth and privilege, or the despotism of militarism and soulless bureaucracy.

The Declaration of Independence of the United States affirms that men are endowed by their Creator with certain inalienable rights: life, liberty, equality, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. That whenever a form of government becomes destructive of these ends, it is the right of the people to alter or abolish it and to institute a new government, laying its foundations on such principles and organizing its powers in such form, as to them shall seem right and proper, and most likely to effect their safety and happiness. Government existing in any country without the consent of the governed, is oppression; it is opposed to liberty and to the higher law, and it cannot demand loyalty of the governed even

though the country itself, naturally and rightfully, requires loyalty from its citizens. National loyalty, to be effective and perpetual, embraces the feelings of a people for their country and its government, and must be in harmony with universal law and, therefore, in full working sympathy with universal loyalty; it must be based upon individual liberty, the elimination of every form of force—physical and mental—and the full and free consent of the governed; it must merit the approval of one's conscience, that divine tribunal within man, and must be sustained by the beliefs of free-thinking and mentally-unfettered men.

A government that is not loyal to law higher than itself cannot properly command the loyalty of its subjects. A citizen must be willing to part with enough of his individual rights to make an effective national law for the good and well-being of his fellow citizens and himself. A man is entitled to freedom to the extent that the full and unrestrained exercise of that freedom does not mar or detrimentally affect, in any respect or to any degree, the freedom and well-being of any of his fellow citizens. When the freedom of others is threatened by the exercise of individual freedom, regulation becomes essential, but only to the extent necessary to safeguard the well-being of all. A law that goes beyond this point threatens the liberty of man and is therefore pernicious. Sovereign states must be equally willing to part with enough of their separate rights to make international law and its sanctions a reality. In other words, humanity demands of nations compliance with law. As loyalty is required of the individual in relation to his country and his country's government, so loyalty to inter-

national law is demanded of national government; no government can be true to its trust that violates the obligations of universal loyalty. A country ruled by a government that does not conduct itself as a loyal member of a larger society, and that feels no responsibility for the liberty and well-being of the larger human family, is not worthy of loyalty and cannot for long obtain the loyalty and support of its citizens.

Bertrand Russell has said that there is great need today of a strong public opinion in favor of liberty itself. "The old battles for freedom of thought and freedom of speech, which it was thought had been definitely won, will have to be fought all over again, since most men are only willing to accord freedom to opinions which happen to be popular. Institutions cannot preserve liberty unless men realize that liberty is precious, and are willing to exert themselves to keep it alive."

"Is true freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three."

—*James Russell Lowell.*

Liberty lies in the happy mean between the oppression of despotism, plutocracies, or aristocracies of hereditary privilege, on the one hand, and the license of anarchy, on the other. Democracy also lies in the middle course; it repudiates tyrannous oligarchies and that leaderless socialism of uniformity that frowns upon individual worth and praiseworthy achievement, and is thus opposed to every form of *natural aristocracy*. Democracy is opposed to any leveling process; it refuses to lower the genius and the highly talented to the level of the ignorant and indifferent; it declines to limit the enthusiastic worker to the output of the slothful time-server. Democracy seeks to raise each individual man to the very highest plane in life that is within his reach. It would create a mountain range of as many and variable altitudes as nature will permit, rather than the low level of mediocrity. The ills of existent democracy will not be cured by more democracy of the present type, but by better democracy; and better democracy can only come when men strive to be more worthy of their inheritance and use their God-given faculties as free and loyal individuals.

Burke has well said that "men are qualified for civil liberty in exact proportion to their disposition to put moral chains upon their own appetites; in proportion as their love of justice is above their rapacity; in proportion as their soundness and sobriety of understanding are above their vanity and presumption; in proportion as they are more disposed to listen to the counsels of the wise and good, in preference to the flattery of knaves. Society cannot exist unless a controlling power upon will and appetite be placed somewhere, and

the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things that men of intemperate minds cannot be free. Their passions forge their fetters."

Liberty is the freedom of a man to cultivate and develop the higher part of his nature and express his personality in the work of the world. Liberty is an appetency for truth and conformity to the law of inner government, and it functions for the highest ultimate good of the individual and of society. There can be no equalitarianism in the realm of liberty or in the domain of democracy. All men are created equal in the sense of responsibility and the right to live, to express themselves and utilize their peculiar individual endowments to the fullest possible degree. This implies equality of opportunity, but this right of man is overshadowed by the demand of loyalty which requires a just appreciation of obligation and universality of duty.

As our Declaration of Independence clearly states, governments are formed to permit men to realize their highest and noblest selves, and through liberty to attain to happiness. Any nationalism that does not permit of this ethical individualism, which by its very nature is permeated with loyalty and, therefore, social purpose, is pernicious and operates against the soul of the world.

The goodness of the world and the great motive to justice are in the soul of man. Pleasure and pain are of the world, but happiness and misery are of the soul. Happiness is soul-satisfaction; it is the reward of deep spiritual health; justice is measured by happiness. The free man seeks justice for the sake of real happiness, and a man is truly happy

only when he is just. Happiness is not dependent upon material success or the approval of one's fellows, but on the consciousness of rightness in a man's own soul; it is the fruit of character and the reward, or reaction, of a loyal life. Paul Elmer More has well said that "There is a happiness of the soul which is not the same as the pleasure of fulfilled desires, whether these be for good or for ill, a happiness which is not dependent upon the results of this or that choice among our desires, but upon the very act itself of choice and self-control. . . . Happiness is the final test of morality, bringing with it a sense of responsibility to the supernatural command within the soul of man himself, as binding as the laws of religion and based on no disputable revelation or outer authority." Any nationalism that seeks to substitute pleasure for happiness, arbitrary force for reason, the dead level of uniformity for soaring freedom, the opinions of "authority" for the dictates of the human soul, is doomed to destruction by that universal law which is of the spirit.

XVI.

NATIONAL LOYALTY—PATRIOTISM

(Third Part)

BOLINGBROKE declared that "Patriotism must be founded on great principles and supported by great virtues." Loyalty is the most sublime of principles, for it is founded on all that is real and abiding in life; it is the greatest of virtues, and patriotism is only worthy of the name when it is permeated, vitalized and idealized by the spirit of loyalty. True patriotism is manifested not only by a deep and earnest love of country, but also by a sincere reverence for virtue, rightness and justice; for the sanctity of the hearth and family ties, and for that blending of human hearts and lives that has made the expression of man's nobler self possible. Daniel Webster said, "May our country itself become a vast and splendid monument, not of oppression and terror, but of wisdom, of peace, and of liberty, upon which the world may gaze with admiration forever."

True patriotism is not expressed by the hysterics of mob-emotion, by the waving and displaying of the flag, or by the shouting and singing with the crowd. Loyalty is reasonable, not emotional; it sees with a deep, real vision, and is not blinded by suggestion or hallucination; it flows from the person, not from the crowd, and it stands like a rock for truth and rationality. Loyalty is courage, not craven fear; it is spiritual and intensely human and from it flow sympathy, love and understanding.

Rufus Choate in 1855 wrote, "We join ourselves to no party that does not carry the flag and keep step to the music of the Union"; but it is this, and far more than this, with which the loyal man desires to keep step; it is a greater, nobler, and more complete democracy—a true and essentially real, social democracy. It is for this ideal that our glorious flag should stand in a world of despotism, autocracies, oligarchies and plutocracies, in which belligerent and anarchical reactions of class, oftentimes actuated by a spirit of revenge, are everywhere evident, and are very generally growing more unrestrained in strength and bitterness, in an environment of falseness, passion and ignorance.

The United States of America will be strong as a nation only in so far as they are united. Washington fought for freedom from oppression, Lincoln for union and internal cohesion of the various parts of the nation. Henry Clay, in the United States Senate in 1848, said, "I have heard something said about allegiance to the South; I know no South, no North, no East, no West, to which I owe my allegiance." The whole must be greater than its parts. In these days when the great need of our country is to be a united homogeneous nation, if, through democracy, we are to aspire to universal brotherhood, it is deplorable to hear sectionalism boastfully admitted by professing patriots. The words of Clay need to vibrate throughout our Congress—"I know no South, no North." Our legislators should see, feel and express nothing at any time but loyalty to the collective will of the people.

All geographical favoritism, class preference and privilege, party selfishness and coercive measures

designed to strengthen a political machine, pork-barrel appropriations, etc., tend to disrupt and dishearten a people and discredit government. It has been said that "the politician bears the same relation to the patriot that the scarecrow bears to the living man. Both are grotesque imitations and nothing more." The legislator should be a loyal servant, not only of his constituents but of the entire people of this great land. How can the beauties of human universalism ever be attained, if the representatives of the people in Congress cannot apply the ideal of unity to our own Republic?

"What constitutes a State?
 Not high-raised battlement or labored mound,
 Thick wall or moated gate;
 Not cities proud with spires and turrets crowned;
 Not bays and broad-armed ports,
 Where, laughing at the storm, rich navies ride;
 Not starred and spangled courts,
 Where low-browed baseness wafts perfume to pride.
 No:—men, high-minded men,
 With powers as far above dull brutes endued
 In forest, brake, or den,
 As beasts excel cold rocks and brambles rude—
 Men who their duties know,
 But know their rights, and, knowing, dare maintain;
 Prevent the long-aimed blow,
 And crush the tyrant while they rend the chain:—
 These constitute a State;
 And sovereign Law, that State's collective will,
 O'er thrones and globes elate
 Sits empress, crowning good, repressing ill.
 Smit by her sacred frown,
 The fiend, Dissension, like a vapor sinks;
 And e'en the all-dazzling Crown
 Hides his faint rays, and at her bidding shrinks."

—*William Jones* (1746-1794)

Loyalty to a political party is not loyalty to country. Loyalty to the principles that are the foundation and the platform of a party may only be national loyalty in part. MacCunn has well said, "In all party-ridden countries, strong parties run a risk of creating narrow men." No matter how great or powerful the party, it is after all but *a part*, and fidelity to party ties, however honorable they may be, and however necessary they may seem to be politically, is not national loyalty, or even an integral part of it, if it be accompanied by blindness—either deliberate or in ignorance—of the larger outlook, and by a loss of the truly national and real patriotic spirit.

Burke, who was positively the greatest of the British advocates of the party system prior to one of the most turbulent political periods in history, later became a monument of its limitations. At one time he maintained that effective service to country could only be expressed through loyalty to party. Goldsmith satirized his friend for giving to party what was really meant for mankind. Then came the French Revolution, and the man who, as a Whig, for twenty-five years had labored "night after night in the forlorn hope of constant minorities" against the dogged hostility and corrupt influence of George III and the Tories proved that whereas he had loved his party, he loved his country more. Burke was accused of inconsistency and party infidelity; Bentham and Buckle pronounced him mad, but Burke retorted, "It is the madness of the wise, which is better than the sobriety of fools." At a time when passion rather than reason was in the ascendency, when anarchy seemed to triumph over law, and revolutionary change seemed to be pre-

ferred to even the best that tradition and progressive conservatism could offer, Burke preferred something stable under his feet; he relegated party ties to their proper and subordinate place, and fearlessly expressed the courage of his convictions, choosing, in a period of great national and almost universal political stress, to err on the side of ultra-conservatism and stand upon the constitution of his fathers, rather than be allied with and encourage the destructive schemes of unanchored minds that, by revolution, sought to reform.

The famous controversy between Paine and Burke represented the opposition of two originally democratic, justice-loving natures driven to anti-thetic extremes by a momentous, world-moving social event. Paine was an American democrat, drawn against his better nature to approve of the most brutal revolutionary and anarchical measures in France because he hated despotic injustice and believed in the sovereignty of the people. Burke, on the other hand, was a democrat—and also a champion of American liberty—whom the horrors of bloody revolution drove to seek safety in ultra-conservatism, with its law and order, which from the threatened British standpoint was the only harbor of refuge. It was a controversy between two natures which circumstances drove to opposite extremes. Our sympathies are far more with the democratic principles of Paine than with the later monarchical and ultra-conservative beliefs of Burke, but all the truth did not rest with Paine. There is a great difference between the rebellion of the American colonies and the revolution of the French people. Lafayette paid tribute to the solidity of the foundation of American democracy when he

presented himself before our Congress and, in an affectionate farewell to our country said, "May the great monument raised to liberty serve as a lesson to the oppressor, and an example to the oppressed!" The American colonists fought for justice and they were obliged to fight for liberty in order to obtain justice. They struggled as men toward their ideal and won as men. Once liberty was obtained they used it as a sacred trust; they stood firm in the virtue of free manhood; there was no recession from the heights of human glory which they reached when they lighted the torch of liberty for the whole world to see.

Lafayette in France said, "For a nation to love liberty, it is sufficient that she knows it; and to be free it is sufficient that she wills it." Liberty is the free and untrammelled opportunity to express one's real self and humanity for the highest ultimate good of mankind and the world; to be free is to be in harmony with universal law, to be loyal to one's calling and one's destiny. Freedom soars; it cannot grovel. It lifts man toward a plane of Godhood; it cannot debase him to a sub-level of bestial, cruel passion. The French rebelled against oppression, but liberty became license, and law was supplanted by anarchy; justice was displaced by frenzied prejudgment, intolerant prejudice and diabolical hatred; brutish atrocities heralded the advent of what was supposed to be an era of fraternity and universal brotherhood.

Violent passions expressing the spirit of vindictive hatred cannot give birth to a true democracy. France became a Republic; later she crowned despots who held imperial ambitions and spilt blood throughout the European Continent. It was only

after her humiliation under Napoleon III that a real democracy was born—eighty-two years after the storming and destruction of the bastille.

Burke loved his country not only for what she was, but for what he believed she ought to be, and would by evolution grow to be. In a letter to a member of the National Assembly, he wrote, "Do me the justice to believe that I never can prefer any fastidious virtue to the unconquered perseverance, to the affectionate patience of those who watch day and night by the bedside of their delirious country, who, for their love to that dear and venerable name, bear all the disgusts and all the buffets they receive from their frantic mother." When the squall came and the sky was blackest, Burke did not retire from public life in disgust, but worked and fought and struggled to keep his balance. "I owe to this, my country, my labor which is my all; and I owe to it ten times more industry, if ten times more I could exert." He ignored humiliation and abuse and brought into the combat of government a deep and sublime religious faith.

Burke fought the crown, the aristocracy and the privileged classes in the interests of liberty and of the people, but he also fought the mob in the interest of conservative government, law, and order. In loyalty to principles he was not, as is generally claimed, grossly inconsistent, and Lord Morley was probably right when he said that whereas Burke changed his front, he never changed his ground. Burke was a greater patriot as a mental free-lance, standing upon a fixed and even unprogressive rock of conservative government, in such a time of storm and national peril, than he ever could have been as a fervid champion of the "Rights of Man," which,

at that period of European history, had a tendency to confuse the minds of the ignorant and the passionate, and unjustly pamper and even deify erratic and volatile individuality to the detriment of the social whole, the nation, and humanity.

No man should pledge himself to take his political convictions from a party, or be willing to be corralled into the mental serfdom of party—a condition which inevitably results when party lines are given greater consideration than principles, and when the individualistic, rational and reasoning mind is crucified, and men stupidly follow a political shepherd, and senselessly bleat with deplorable monotony the unmeaning creeds and professions of belief, “authoritatively” given.

Political parties have at times their places, and may be of use, but in the majority of cases, parties stifle individuality and act as an obstruction to truly representative government. Parties savor of machine-politics, bossism, and patronage, and as a result of the inordinate prominence of parties in city, state, and national government, responsible offices go to those who are politically prominent, but generally unfit in both training and qualifications. The personnel of any government determined by party lines is inefficient, and when public offices are considered as reward for political party service, government has degenerated to a most pernicious, immoral plane.

All the sources of political wisdom and all the virtue of right government do not lie in any one political party or even in all of them collectively. Progress toward truth is by evolution, and the trail toward perfection is blazed, not by the creeds of parties and not by their platforms—which are

usually built of high-sounding and much-heralded planks, to be repudiated or made invirile after they have served their purpose of "vote-catching." Progress toward truth is made by the geniuses among men, those individuals who are seers, natural aristocrats and leaders of thought, and who are vitalized by the spirit of humanity and humanity's God.

Unity requires the cohesion of classes as well as of states; it demands not only the blending of the selfish interests of geographical territories, but the elimination of friction between social classes and the suppression of class-consciousness. In every progressive nation there will always be an aristocracy, not of birth or wealth, but of mind and spirit. The aristocracy of the future will be social, helpful and tolerant, but the man who thinks, feels and aspires will always be on a higher social plane of usefulness than he who drudges and refuses to exercise his birthright. Class feeling used to be expressed by the intolerance of the hereditary privileged, later by the arrogance of plutocracies; today it is more generally expressed by the so-called lower classes. In a land of freedom and opportunity there need be no hereditary lower class. Universal education gives to each boy the opportunity to place himself, and many more men will degenerate to the lower planes of life through lack of ambition and energy than through mediocre endowment.

Class-consciousness is disloyal when it seeks to combine men for their selfish benefit against their fellows, just as the interest of a state or city, placed above the greater interest and well-being of country, is indicative of national disloyalty. The separation of a nation into classes is as deplorable in its workings as would be the division of the

people of our great land into the nationalities of their birth or ancestry. There could be no national loyalty in the United States, if the consciousness of ancestral birthplace became predominant. There can be no national loyalty, if geographical interest or class interest is held to be supreme or even of great importance. Universal loyalty, and the brotherhood of men can only be realized by the elimination of class consciousness, and not by its internationalization. The internationalization of classes will lead to class wars instead of national wars, and of the two evils, national wars are by far the lesser.

A people, loyal to its inheritance, will form and control their own government. The days of kings are the days of wars of avaricious passions and territorial aggrandizement. The coming of democracies will establish the rule of humanity, and war will pass from the earth like a hideous dream. With avarice and its associated vices of selfishness, dishonesty and jealousy, and with secret, devilish diplomacy eradicated from the minds of men and of nations, there can be no war. If war was generally considered justifiable only as a means of defense of one's beloved land, there could be no war, for there would be no attacking party. If every government of the world was truly democratic, there would be no war, and patriotism would not degenerate into swashbuckling Jingoism. If every professed religion was of the spirit, loyalty would permeate the soul of man, justice tempered with sympathy and human understanding would hold undisputed sway, and the brotherhood of man—today a glorious but impractical dream—would abolish all that essentially selfish strife which now curses the world and blights humanity.

XVI.

NATIONAL LOYALTY—PATRIOTISM

(Fourth Part)

OUR Declaration of Independence is a bill of colonial grievances. A severing of the ties of government with Great Britain was forced upon American manhood when the persistent petitions of an oppressed people were ignored. The colonial conflict with the mother country was not originally inspired by the desire to form a new and independent country, but it was a resolution against governmental oppression, and the steps taken to suppress it resulted in the birth of a new nation. If justice had been forthcoming, if government had existed for the benefit of the governed, the consent of the governed would have been maintained.

The speech of Burke on proposing his resolution for conciliation with the colonies in 1775, is a classic on the essentials which inspire and nurture the loyalty of dependencies or colonies, and is typical of the best democratic feeling in Britain at the time of the American Revolution.

"My hold of the colonies is in the close affection which grows from common names, from kindred blood, from similar privileges and equal protection. These are ties which, though light as air, are as strong as links of iron. Let the colonists always keep the idea of their civil rights associated with your Government;—they will cling and grapple to you; and no force under heaven will be of power to tear them from their allegiance. . . . As long as you have the wisdom to keep

the sovereign authority of this country as the sanctuary of liberty, the sacred temple consecrated to our common faith, wherever the chosen race and sons of England worship freedom, they will turn their faces toward you. The more they multiply, the more friends you will have; the more ardently they love liberty, the more perfect will be their obedience. Slavery they can have anywhere. It is a weed that grows in every soil. They may have it from Spain *they may have it from Prussia*. But until you become lost to all feelings of your true interest and your national dignity, freedom they can have from none but you. This is . . . the spirit of the English Constitution, which, infused through the mighty mass, pervades, feeds, unites, invigorates, vivifies every part of the empire, even down to the minutest member. . . . All this, I know well enough, will sound wild and chimerical to the profane herd of those vulgar and mechanical politicians who have no place among us; a sort of people who think that nothing exists but what is gross and material; and who, therefore, far from being qualified to be directors of the great movement of the empire, are not fit to turn a wheel in the machine. But to men truly initiated and rightly taught, these ruling and master principles . . . are in truth everything, and all in all. Magnanimity in politics is not seldom the truest wisdom; and a great empire and little minds go ill together. If we are conscious of our station and glow with zeal to fill our places as becomes our station and ourselves, we ought to . . . elevate our minds to the greatness of that trust to which the order of Providence has called us. By adverting to the dignity of this high calling, our ancestors have turned a savage wilderness into a glorious empire, and have made the most extensive and the only honorable conquests, not by destroying, but by promoting the wealth, the number, the happiness of the human race."

There can never be peace when might is utilized to make right, or rather to attempt to overpower right. William Pitt, Earl of Chatham, well expressed the manhood of loyalty to one's country when, in 1781—the year of the surrender of Cornwallis and his army—he said in the British Parliament, "If I were an American, as I am an Englishman, while a foreign troop was landed in my country, I would never lay down my arms. Never!

Never!" There can be no peace with a belligerent army on our shores, or a hostile fleet at our gates. There can be no peace with the armed forces of a foreign nation constantly threatening or menacing our native land. There can be no peace where there is a despotic and avaricious form of government, for such by its very nature seeks to humiliate and enslave. There can be no peace between a law-abiding, peaceful householder and a lawless burglar who with an intent to plunder, and armed to kill, forcibly enters his home; and if a citizen has a moral and legal right to protect in self-defense his life, his loved ones and his property from a plundering, murderous foe, has not a law-abiding nation a similar right to wage war for their own preservation against an avaricious aggressive foe? Vattel, in *Law of Nations*, says, "But if any one would rob a nation of one of her essential rights or a right without which she could not hope to support her natural existence—if an ambitious neighbor threatens the liberty of a republic, if he attempts to subjugate and enslave her—she will take counsel only from her own courage. . . . She will, in such a quarrel, exert her utmost efforts, exhaust every resource and lavish her blood to the last drop if necessary."

Our original colonies fought for freedom, and, obtaining it, demanded to be let alone to develop in harmony with their destiny. Our young nation did not crave expansion of territory at the expense of other nations. Nor did it feel that as a child among nations, its divine mission was to revolutionize the older civilized world. In 1796, the United States did not desire war with France, it did not covet the lands or goods of any other people, but it was actu-

ated with loyalty to its ideal; it was inspired with its vision of a great future, and it was determined to remain free and maintain its vigorous manhood. Charles C. Pinckney, Ambassador to the French Republic, spoke not only for America but for all loyal patriots the world over, when he said, "Millions for defense but not one cent for tribute."

The severance of the American States from the British Empire not only made a great new nation, but it taught the British Government a lesson in just colonial policy that has added vastly to her power and glory the world over. It is hard to imagine more independent, self-governing colonies than Canada, New Zealand, Australia and South Africa, all bound together for mutual benefit and development—not for exploitation and oppression. Nations have been too apt to consider their colonial subjects as "goods and chattels," and their expressed aspirations and convictions as rebellious mutterings to be put down at any cost. Loyalty in the eyes of nations, especially in relation to their colonies, is so chameleon-hued, that what would be classed as ardent patriotism from the standpoint of human justice, is often condemned as treason by the exploiting or dominant "mother" nation. Our great Washington—the imperial man.—would have come down to us through history stigmatized as a disloyal traitor to his country, a Judas to his English King and the British nation, if our colonies had been defeated in their fight for independence, and our States had remained part of the British Empire. Washington's vision as a boy was justice, and in manhood it demanded liberty. Although a man of means, he risked his all as a "rebel," and destiny was ultimately kind. After testing him in a

crucible, the torments and discouragements of which few men could have successfully withstood, he was crowned as a patriot.

There is something wrong with our narrow but generally accepted standard of loyalty to country, where the same man with the same purpose is considered a paragon of virtue if Fate smiles kindly upon his belligerency, or is denounced as a traitor and the acme of disloyalty, if Fortune looks the other way. Loyalty, however, is a principle, eternal and unchangeable; there can be but one loyalty, even though the world, in gross ignorance, stupidly brands the noblest man as a perfidious traitor, a violator of trust and a betrayer of his people and his country.

All loyal men, the world over, rejoice today that Washington won, that he stood unflinchingly the heart-breaking discouragements with which his brave and noble nature was almost daily harassed—and the most harrowing and tantalizing arrogance which he suffered, and the most contemptible and doltish handicaps with which he had to cope, usually emanated from his own countrymen and governments, federal and state. What words in later years would have been penned about him and his treachery, had he lost and been taken captive! Possibly Benedict Arnold would be cited in what would now be our British colonial school-books, as a model of loyalty and meritorious patriotism; but Washington would undoubtedly be denounced as a traitor.

To this day, Benjamin Thompson (1753-1814), the humble New England schoolmaster, is looked upon in certain parts of Europe as one of the greatest Americans that ever lived. He declined

to participate in the Revolution of the Colonies against their King, and as a result, was compelled to flee for his life from his home in Concord. In Europe, by sheer ability and the power of a merit and character that commanded respect and confidence, he became a great scientist, a successful, practical philanthropist, the friend of philosophers and the champion of kings; he was knighted by George III of Britain, and as the virtual ruler of Bavaria under Prince Maximilian, was given the title of Count Rumford of the Holy Roman Empire. (He chose his title "Rumford" from the name of an American township—now Concord—to which his wife's family belonged.) Disloyal, yet most loyal! No power less than God Himself could judge a man who remained true to the government he believed in, and who lived a life in harmony with his vision and ideal, consecrated to the service of mankind. His capable work and earnest, loyal personality led Count Rumford through important duties, faithfully performed, to the high places of life, in the old world amidst old traditions. Another young schoolmaster, Nathan Hale, perceived his duty quite differently, and gave his loyal self to the colonial revolutionists. His soul was incensed by the injustice and oppression of the British; it cried out for freedom, and he nobly gave his all upon the altar of his country, regretting that he had but one life to give.

Scanderbeg (George Castriota; 1414-1467) was an Albanian *hero* and a Turkish *traitor*. Although born an Albanian prince, at the age of nine he was given as hostage, together with his three older brothers, to Sultan Murad II for the obedience of the Albanian chiefs. The Sultan murdered his

brothers but treated him as a son, and named him Iskander Bey—"The Prince Alexander" (whence Scanderbeg). As he grew to manhood, he was given important duties to perform. He gained distinction in the Ottoman campaigns, and when twenty-nine years of age, was sent in charge of an army to Hungary against Hunyadi. At that time he had lived as a Mohammedan and a Turk among Turks for twenty years, entirely apart from Albanian influences; his family had practically ceased to exist, as his father had died eleven years before. Scanderbeg, nevertheless, played false with the Sultan, gave Hunyadi the victory, and using his powers as the Sultan's adopted son, treacherously gained command of the Turks' powerful fortress of Croia. He abjured Mohammedanism, organized the Albanian forces, and for seventeen years successfully repelled the armies of the entire Ottoman empire, until the Sultan's successor, Mohammed II, made a treaty with him acknowledging the independence of Albania and Epirus. A few years later, Scanderbeg was persuaded by the Pope to join the Venetians against the Musselmen, and with an inferior force he won eight brilliant victories, having in all during his career vanquished the Turks in twenty-two pitched battles. Scanderbeg was noted for his sobriety and simplicity of life, as well as for his courage and religious fervor. He died within Venetian territory and was buried at Lissa; and when the Turks, nine years later, re-conquered Albania, they opened his tomb, and, breaking his bones into fragments, wore them as talismanic amulets to transfer his courage and success to themselves. Scanderbeg was loyal to the country of his birth and disloyal to his adopted country and its

trusting sovereign. His questionable loyalty can only be classed and gauged by the universal standard which is beyond that of the national and which is essentially spiritual, being determined by the higher law.

There is an interesting legend of ancient Rome which tells us that on the same day each of two twin sisters gave birth to three sons. One of these families lived in Rome and the children were called the Horatii; the other was native of Alba Longa, and they were known as the Curiatii. Although living in different states, the children were bound together with ties of love and friendship, as well as kinship. When they grew up there was a war between Rome and Alba Longa and it was agreed that the issue should depend on a combat between six members of representative families, three to be chosen from each state. Horatius, "The Roman father," we are told, gloried in the honor bestowed upon him when the Roman Senate chose his sons to espouse the cause of Rome against the Albans, professing a greater love for country than for sons, and ignoring the fact that his sons' opponents were his nephews, one of whom was betrothed to his daughter. He further ignored the fact that the Curiatii were friends as well as blood relatives of the Horatii, and that if a quarrel between nations could be acceptably adjusted by a triple combat of armed men—with the triumph of physical might and prowess—it could be far better and more rightly settled by a conference, to discuss existent difficulties and misunderstandings, between representatives of the respective peoples with justice and right, rather than the bloody sword, as the criteria.

In the fight which ensued two Horatii were soon

slain; the third brother, Publius, feigned flight, and when the Curiatii, who were all wounded, pursued him without concert and with variable speed, he turned and slew them one by one. When Publius Horatius entered Rome in Triumph, his sister Horatia recognized a cloak which he was wearing as a trophy; it was one she had herself made for her lover Caius Curiatius. Horatia taunted her brother for performing foul and unwarranted murder under the name of patriotism; she spoke with passionate and scornful contempt of a patriotic love that a man placed higher than love of family and love of humanity. Publius, smarting under the rebuke, in devilish anger slew his sister. The old father who had been quite willing to see his sons fight their cousins, was incensed and horrified by the violent death of his daughter so closely following the loss of two of his sons. He vigorously denounced his surviving son, repudiated him for his unnatural inhumanity and demanded that he be given up to justice. The legend says that Publius Horatius was condemned to be scourged to death for his crime of murder, but the Roman King and people interposed in his behalf; they declined to permit the law to take the life of a man who had killed his sister in frenzied anger, for had he not killed his three cousins for the glory of Rome?

National loyalty formerly meant allegiance to one's king—generally a ruling despot. In backward countries kings still hold sway, clothed in the superstitions of "divine right" and "infallibility;" but the days of kings are doomed, and where they exist in civilized lands of the future, they will be mere puppets, for the power will be vested in the people. National loyalty will, therefore, be gen-

erally accepted as loyalty, not to King, Emperor, Kaiser, Czar or Mikado, but to one's countrymen and their worthy ideals. In the days of kings, there could be no such thing as universal loyalty, but when democracies exist and peoples rule themselves, and when national loyalty signifies loyalty to the people of one's country, then the loyalty of peoples to humanity will become more possible and far easier of realization.

When the people rule and the only "authorities" that they accept and honor, are those of merit; when the leaders of a people are the *natural aristocrats* of the land—men who have achieved success and demonstrated their genius and fitness; when schools and institutions of every kind expound the truth and strive to develop in all, the love of justice and liberty, as well as the love of country, then the boundaries of countries will be merely geographical, and neither psychological nor religious.

The people on each side of a national frontier today, mentally dominated by traditions and the patriotic but essentially intolerant and selfish teachings of national "authorities," remind one of the old British story of *Both Sides of a Shield*.

In olden times a prince erected a statue to the Goddess of Victory at a point where four roads met. In her right hand she held a spear, and her left hand rested upon a shield, the outside of which was of gold and the inside of silver, and on each side was an inscription.

It happened one day that two knights, one in black armor, the other in white, arrived at the statue at the same time, but from opposite directions; and both stopped to examine the beautiful workmanship and read the inscription.

"This golden shield," remarked the Black Knight, after admiring it for some time, "this golden shield ——." "Golden shield!" cried the White Knight, who was as closely observing the other side; "Why, if I have my eyes, it is silver."

"Eyes you have, but they see not," replied the Black Knight, "for if ever I saw a golden shield in my life, this is one."

"Is it likely that any one would expose a golden shield on the public road?" said the White Knight with a sarcastic smile. "For my part, I wonder that even a silver one is not too strong a temptation for some people who pass this way."

The Black Knight could not tolerate the spirit with which these words were spoken, and the dispute grew so warm that it ended in a challenge. The knights turned their horses and rode back; then, fixing their spears, they charged at each other with fury. The shock was so violent and blows on each side were so heavy that they both fell to the ground, bleeding and stunned.

In this condition a Druid, who was traveling that way, found them. He applied a balsam to their wounds, and when the knights had recovered their senses, he began to inquire into the cause of their quarrel.

"This man," cried the Black Knight in scorn, "will have it that yonder shield is silver!"

"And he will have it that it is gold!" the White Knight indignantly remarked.

"Ah," said the Druid, with a sigh, "you are both of you, my brethren, in the right and both of you in the wrong. If either of you had taken time to look at the opposite side of the shield, as well as that which first met his eye, all this passion and bloodshed might have been avoided. However, there is a very good lesson to be learned from the evils that have befallen you. In the future, never enter into any dispute until you have fairly considered both sides of the question."

There are two sides to every national boundary and frontier; there are two sides to every question, but there is only one truth, and no nation holds a monopoly of it or of any other virtue. Truth has neither boundary-line nor restriction of any kind; it is free, unfettered and universal—never national. No country, people or race has ever had or can ever have, a monopoly of truth, wisdom or loyalty. Loyalty is a spiritual power; it not only resembles but *is* religion. National opinions are as various as religious creeds, but wherever the human spirit

dwells free, there is expressed that universal loyalty which is always evidenced, not only by justice and tolerance, but by sympathy, brotherly interest, and human understanding.

Our American history is permeated with records of patriotic bravery. We readily recall the story of such acts as that of Paul Revere, a leader in the Boston Tea Party, and the hero of that midnight ride from Charlestown to Lexington in April, 1775, to give warning of the approach of British troops. Washington's heroic courage in sticking to his task through all discouragements demands our admiration. The exploits of David Farragut, popularly known as "Old Salamander," the first Admiral of the United States Navy, and of John Paul Jones, famous for his victories at sea against superior forces, appeal to our love of country. The tenacity of Grant, supported by the manliness and fidelity of Lincoln, inspire and charm us; but, in the story of Stonewall Jackson and Barbara Freitchie, we are confronted with loyalties to two opposite convictions that equally challenge our admiration. On September 13th, 1862, this old lady, already in her ninetieth year, defiantly hoisted the flag of the Union in the faces of the rebel soldiers as they marched by. The flag was shot down by the soldiers of the South, but "Dame Barbara snatched the silken scarf" and leaning out of the window "shook it with a loyal will." Here is an illustration of the two sides of the shield. Barbara Freitchie saw the side of the North and the Union, Stonewall Jackson the side of the South and what he believed to be freedom. Dame Barbara was fervidly loyal to her national ideal; Stonewall Jackson equally loyal to his. But Jackson had filial and human loyalty in

its deepest sense; he respected age and the loves of age, and manifested his manhood, chivalry and loyalty to humanity when he stopped all shooting and ordered his troops to "March on!" The honors of the day have generally gone to the patriot, Barbara, but equal tribute is due to the loyal man and soldier, Jackson.

XVI.

NATIONAL LOYALTY—PATRIOTISM

(*Fifth Part*)

A PROFESSED religion is not a religion unless it is universal; there can be no such thing as a national religion. Whenever a nation tramples upon the rights of man and ignores the claims of a common humanity, it substitutes a national idol for the universal God, for every nation must worship something, especially in times of stress and turmoil. During the French Revolution, Christianity was abandoned and the goddess of reason enthroned; on a festival day, the crucified Christ, in one of the Cathedral shrines, was replaced by a Parisian actress. During the present war, the Universal Father, the Christian's God, has been displaced in Germany by *The German God* of blood and iron, who delights, as did the tribal God, Yahweh, of the early Israelites, in all the atrocities and sufferings inflicted by *His* people upon the foreigners.

State religions and established national religions have always been convenient in the promotion of that national spirit of intolerance and assumed superiority, which has been palmed off on the world as patriotism and national loyalty. Christianity was repudiated when it became militaristic, and its very foundations have been undermined by nationalistic attempts to change its color in the national settings of different countries. It is the old story of the two sides of a shield, and no greater travesty on

the spirit of religion, which must of necessity be universal, can be imagined than the filled churches on each side of a national boundary, praying to the same God for victory for their armed forces and using the same authoritatively decreed, set form of service and methods of approach. On each side the local priests and spiritual leaders of the people bless their national flags, arms, and means of destruction in the name of the same God. Such deplorable and hideous, irreligious inconsistencies do not mar in the slightest the glorious spirit of religion; but they intensify the ignorance and stupidity of the masses, and the diabolical error of a hierarchy that glories in its infallibility and unchangeableness of creed in spiritual matters, while it seems to revel in its kaleidoscopic color changes, whenever nationalism rubs up against ecclesiasticism.

Any organized religion that exists for any purpose other than the preaching and spreading of love, truth, and the loyalty of man to man and man to God; any religion that is irrational and cannot stand the searching rays of an unbiased critical analysis and the light of reason; any religion that encourages class-consciousness in any pernicious form—birth, wealth, or race; any religious institution that seeks for worldly power and the maintenance of its authority and domination, other than along strictly spiritual and universal lines, is a menace to civilization, human happiness, liberty and peace, and tends to obstruct mental development, ethical culture and the growth and diffusion of loyalty.

The spiritual leaders of a people who refuse to ally themselves with truth and the right, are disloyal to their trust. Can any thinking person accept as

equally loyal the noble Belgian Cardinal Mercier, who stood firm for humanity and humanity's God against Teutonia, and would not budge even for the Papacy, and the Prussianized priests of the same world-church, who, in a German land, preach allegiance not to the true God of Love and Peace, but to that ruthless militaristic German God, who, in human arrogance, is made to sanction the ravaging of Belgium and the sinking of the Lusitania?

The treachery of the leaders in religious thought and of the priests of organized religion, of all sects and denominations, who renounce eternal principles for nationalism, and who crucify truth to follow unmolested an easier and more politic path, is greater than that of the Chaldean priests of Babylon who betrayed Nabonidus and their city into the hands of Cyrus of Persia twenty-four and a half centuries ago. The Pan-German discourses from the pulpits of Teutonic churches—Protestant even more than Roman Catholic—and the writings of German Professors and pseudo-philosophers, since the commencement of this Prussian war of aggression, reveal the most astounding mania of psychological perversion and frenzied disloyalty to God, man and religion that the world has ever known.

It is true, as William H. Seward has said, "There is a higher law than the Constitution;" but it is also equally true that there is a higher law than the creeds of theology and the dictates of hierarchy. Law is rightness, justice, and truth; it is the universal principle and Cosmic Spirit. Throughout the world there surges the spirit of humanity, a great divine force which seeks its own in the human soul, and which expresses through all vicissitudes of life that great *original justice* that is above and be-

yond all worldly legislators and secular or ecclesiastical authorities. Religion and democracy are allied and inseparable, and both are expressions of loyalty; religion is man's relation to his God, and democracy his relation to his fellows. Until nations and churches, and all such kindred institutions, are truly democratic, and are founded on human justice, sympathy, and tolerance, there can be no universal peace, and the higher life that Christ offered to man will not and cannot be realized.

There are various forms of nationalism, some praiseworthy, others contemptible, and they can only rightly be weighed in the balance of universal truth and tested by the standard of Cosmic rightness and universal loyalty. It has been said, on the one hand, that patriotism is "the substance of manly virtue," and, on the other, that patriotism is "the refuge of scoundrels." Both are, in a measure, correct and must be so, as long as the word patriotism is given so many variable shades of meaning. Alexander, who fought to make his empire Persian rather than Greek, and who proclaimed himself the son of Jove, was considered a Macedonian patriot. Attila, the Hun—"The Scourge of God" who cruelly devastated Europe, Alaric, the Visigoth—"The All-ruler," and the first barbarian to conquer the "Mistress of the World;" and Genseric, the terrible and unscrupulous king of the Teutonic Vandals who subjugated Carthage, ruthlessly sacked Rome and took Eudoxia, the Empress widow of Valentinian, and her two daughters into captivity, were all German patriots of the fifth century. Hannibal, the Moor, with his dream of world-conquest, and Julius Cæsar, the ambitious military dictator of Rome, were both patriots.

Charlemagne, who fought for Charles under the guise of religion and the Roman Church, and compelled men by a bloody sword "to believe" and come into the fold under his despotic sway, was a Frankish (German) patriot. Charles XII of Sweden, by his policy of aggression and world dominion, brought lasting harm to his country through his military victories and uncurbed territorial ambitions, but he was a patriot. Napoleon fought for Napoleon and not for France, and yet he is pictured not only as a military genius, but as a great patriot of the country which he eternally harmed. Wilhelm II, the German Kaiser, with his plan for world-conquest, is now considered a great patriot in his native land. The apparent and temporary benefit to a country and a people and the glory of a nation's immediate achievement in the realm of force are generally used as criteria in the determination and grading of the loyalty and patriotism of national leaders.

From the earliest days of record and tradition, the militaristic Jingo, or Chauvinist, has been considered patriotic, and the national statesman who suggested peace with honor and adherence to the right has been unpopular and at times even stigmatized as an unpatriotic coward or disloyal traitor. No man can be a patriot who declines or fails to consider in his actions or advocacy of policy the ultimate good of the people of his country before his own selfish benefit. No man can be a patriot and loyal to his country unless he is loyal to his fellow men in the daily duties of life. Charles Ferguson speaks of "a devout patriot, ready to die for his country, and a devourer of widows' homes."

Such denunciations are common and are as popular with the masses as they are usually unjust; but nevertheless no man can be a patriot and devoted to the larger loyalty of country, unless, in every-day life, he expresses fidelity to those fellow beings who form in social combination that country to which he professes allegiance. No man disloyal to his fellows can be a patriot, i. e., loyal to his country; and no man disloyal to the highest interests and well-being of his country can be loyal to mankind.

Fichte (1762-1814) was a philosopher and a patriot. His loyalty was universal, but it was also national; he was loyal to his ideal and his fellow man, and equally loyal to his native land and his oppressed countrymen. With Napoleon's troops ravaging Germany, levying ransoms, taking hostages and prosecuting a ruthless war of conquest, he taught national and universal loyalty and he fought his country's enemies. "To this am I called—to bear witness to the truth; my life, my fortunes are of little moment; the results of my life are of infinite moment." Fichte's life stirs one like a trumpet. He combines the penetration of a philosopher with the fire of a prophet and the thunder of an orator, and over all his eventful life lies a beauty of stainless purity. Courageous, compelling and forceful, yet noble in serenity, Carlyle well says that this German of robust intellect, with calm, lofty and massive soul, "rises before us amid contradictions and debate like a granite mountain amid clouds and wind." It is said that the pernicious nationalism of Germany has been built upon the philosophical teachings of Fichte, but militaristic Teutonism is diametrically opposed to the admonition of this

great world-philosopher to his fellow countrymen, given in a period of great national humiliation—"Seek not to conquer with bodily weapons, but stand firm and erect in spiritual dignity. Yours is the greater destiny—to found an empire of mind and reason, to destroy the dominion of rude, physical power as the ruler of the world." Fichte taught a loyal and essentially spiritual nationalism; his countrymen followed him for a time, only to divert from the path of truth and pursue the Machiavelli-Stirner road to pernicious error. The Teuton self-righteousness and superiority complex found a more sympathetic response in the inhuman, disloyal philosophy of Nietzsche, Treitschke, and their kind, rather than in the spiritual admonitions of Fichte and the simple promptings of their own souls.

The German philosophy of force, deified under the guise of a religious nationalism, tends to throw the world back to tribal warfare. Loyalty demands that the interests of families, clans, tribes and nations expand rather than contract, broaden and deepen instead of becoming more narrow and shallow. Loyalty must grow beyond a people and beyond a race, and must ultimately embrace the whole world and influence the thought and conduct of all mankind. To speak of the spiritual Fichte as the founder of the present selfish, distorted and essentially immoral German nationalism is as absurd as to consider Christ responsible for the bloodshed, intolerance and depravity of certain so-called Christian nations. The inscription on the obelisk erected to the memory of the great Fichte does not suggest Pan-Germanism, but rings with a message of spiritual loyalty, with hope for the

future: "The teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Boulanger (1837-1891) was a very different kind of "patriot" of the type that unfortunately and almost always appeals to the masses. By laying himself out for popularity in the most pronounced and startling fashion, this General of France and Minister of War caught the eye of the people with a grievance—a people that had suffered humiliation and in whose hearts still slumbered a passionate resentment, ready, when fanned, to burst into flames. In April, 1887, as a result of Boulanger's fire-eating attitude toward Germany in connection with the Schnaebeler frontier incident, he came to be accepted by the mob as the man to give France her revenge for the disasters of 1870; but he also simultaneously became the tool of all the anti-Republican intriguers. Boulanger, on his black horse, was the idol of the Parisian populace. The Bonapartists attached themselves to him and his cause, and he was proclaimed another Napoleon, the savior of his people. The General's vanity readily lent itself to all that was asked of it; he lost his head and came dangerously near overthrowing the Republic and being proclaimed Emperor. He was deprived of his military command for insubordination and, later, dismissed from the service. His supporters promptly elected him to the Chamber, but when prosecution was brought against him and a warrant was signed for his arrest, the hero Jingoist of the rabble fled from France. In October, 1889, Boulanger was tried and condemned *in absentia* for treason, and about two years later he committed

suicide in Brussels, shooting himself with tragic show at the grave of a former mistress.

Boulanger was the type of Jingo patriot that would unhesitatingly plunge his country into a hopeless, bloody war, if by so doing he could obtain power and leadership. Jingoism is always stupidly ignorant, but when it springs from selfishness it is the acme of depravity and disloyalty. True patriotism cannot exist without honor. A pacifism that crucifies honor is pernicious and disloyal. There is no real man with blood in his veins who will not demand, maintain and fight, if needs be, for honor in his home and family life; the same honor, different only in degree, is demanded of national life. Loyalty stands firmly for peace, but it is peace with honor. Despots, classes and politicians, through propaganda and use of temporary power, may plunge a country into war, youth may be enticed by its spirit of adventure; but humanity is for peace, if peace can be maintained with honor, and it usually can when the people interested are self-governing and can discuss their grievances and misunderstandings, one with the other, dispassionately and openly as they submit their differences to the Tribunal of Justice. A humiliating, inequitable peace is intolerable; an unjust peace is the bugle-call that summons an oppressed people to prepare for war. A lasting peace must be a just peace, a peace with honor, a peace that can be accepted by loyal men and by loyal patriots.

In ancient Roman history we read that after the victory of Heraclea, Pyrrhus sent his Minister, Cineas, a famous, eloquent and persuasive orator, under instructions, to Rome to dictate humiliating

terms of peace. When the Roman Senate was inclined to accept the proffered conditions and was debating concerning several trivial details, Appius Claudius appeared, old, feeble and blind, supported by his two sons, and, after listening a little while to the discussion, passionately said, "I used to mourn that I was deprived of the light of the eye; now, however, I should consider myself happy if, in addition to that, I had lost my sense of hearing that I might not hear the disgraceful counsels which are here openly proposed to the shame of the Roman name. Whither have your honor, your pride and your courage flown?" We are told that the earnest, loyal words of Appius Claudius filled the Senators of Rome with new hope and courage and they defied Cineas and his master.

Regulus, a Roman General, conquered the Carthaginians (256 B. C.) and compelled them to sue for peace. When negotiations were going on, the Carthaginians, joined by Xanthippus, the Lacedemonian, attacked and defeated the Romans at Tunis, taking Regulus prisoner. In 250 B. C., the Roman captive was sent on parole to Rome to make terms of peace and arrange for an exchange of prisoners, but the noble Regulus thought only of Rome and not of himself; he expressed his views as a free Roman and not as a prisoner, and, with sublime loyalty, used all his power with the Senate to dissuade them from accepting the Carthaginian terms. He returned to captivity in harmony with his knightly pledge and, as he expected, the Carthaginians were so incensed at the workings of his honor and courage that they cruelly tortured and killed him.

If loyalty triumphed over that patriotism which has always been the tool of the despot, the supporter of autocracies and the foundation of death-dealing military parties and Jingoës, then would there be no wars of aggression, no desires for the subjugation of other peoples, and democracy, with universal brotherhood, would be born to live, survive and triumph over the baser passions of life.

When Pyrrhus (318-272 B. C.), King of Epirus, was preparing for a military expedition into Italy, Cineas, a Thessalian, a worthy man of unusually good sense and one whom Pyrrhus has said "was more powerful with his words than I with my arms," asked of the King, "To what end do you make all this mighty preparation?" and, being told "Rome," he inquired, "If God permits us to overcome the Romans, how should we use our victory?" Pyrrhus, not perceiving that Cineas was merely seeking to make him sensible of the vanity of his ambitions, replied, "It is evident that the Romans once conquered, we shall presently become masters of all Italy." "And having subdued Italy," asked Cineas, "what shall we do next?" "Sicily," replied Pyrrhus, "a wealthy and populous island and one easy to be gained, invites us." "But will the possession of Sicily bring about peace?" inquired Cineas. "If God grant us victory there, we will use all our successes as forerunners to greater things," said the King. "Libya and Carthage will be within our reach and these peoples once subjugated, what enemy will dare to make further resistance?" "None," affirmed Cineas, "for then, being so mighty, we could regain Macedonia and make absolute conquest of Greece; we could

pass into Gaul and Spain, but after that what shall we do?" "Why, when we have brought the whole world to my subjection," said Pyrrhus, "we will sit down, live at our ease with comfort and in peace, and divert ourselves with pleasant conversation." "For God's sake, Sir," asked Cineas, having now led the King to the climax of his argument, "if we have a mind to be merry and at ease, enjoy comfort and entertain one another, since we have at hand, without trouble and in abundance, all those necessary and desirable things which make for happiness, what hinders us to reap the full benefit *now* in peace and contentment rather than design to arrive at them only through blood and great labor with infinite hazards and great mischief done to ourselves and to others?"

No builder of an empire has ever been satisfied with his power or contented with his possessions. We are told that after Alexander of Macedon had subjugated the whole then-known world, he wept because there were no other lands to subdue or other worlds to conquer. Lucretius (96-55 B. C.) commented on the unsatiable appetites of men for physical acquisitions: "While that which we desire is wanting, it seems to surpass all the rest; then, when we have got it, we want something else; 'tis ever the same thirst," and again, "Forsooth, because he does not know what should be the limit of acquisition and altogether how far real pleasure should increase." Imperialism is avariciousness and inhuman rapacity; it is essentially selfish, egoistic and disloyal; it deifies might and cares nothing for the relatively weak. No great empire founded on the sword has ever survived, or been

worth the trouble or a small fraction of the blood shed to satisfy the ambitions of a sanguinary despot.

War is the result of the impulse of aggression, or imperialism, primarily prompted by avarice and ambition, and occasionally by a faulty, distorted idealism. The spirit which prompts a nation to force its missionaries, its assumed superior excellence, its trade and its citizens upon another nation that does not welcome them is a spirit of aggression and naturally arouses, as a corresponding reaction, the most worthy impulse of resistance.

The spirit of aggression is the spirit of egoism, and to it is allied, for the prosecution of the idea, the doctrine of power and force. The egoistic man, family, clan and nation believe that they are the chosen of a God who plays favorites; they become devilishly intolerant and consider the remainder of the world solely as material for their exploitation and triumph. What Prussia is to Germany, so is Germany to Europe, and Europe to the Continents of Asia and Africa. Japan has learned her lesson well from Europe, and in the Orient we see the pitiable illustration of the great, but apparently impotent, China being humiliated and exploited by an aggressive militaristic neighbor-nation.

The old Britons, we are told, knew the demands of loyalty and worshipped honor. Caractacus, in his fight with the Romans for the defense of the Island of Britain, said to his countrymen, "Show yourselves to be men; today is either the beginning of liberty or of eternal bondage." Later, when captured and brought as a prisoner in chains to Rome, he refused to bow his proud knee to the

Emperor Claudius, whom he unhesitatingly branded as an ambitious tyrant. "You fought to gain possession of the whole world and make all men your slaves, but we Britons fought to defend our own land and for freedom." Caractacus had a principle worthy of loyalty; but the spirit of the Romans at that time was so imperialistic and avaricious that loyalty hid its head in shame.

The British Queen, Boadicea, was scourged by the Romans; her daughters were outraged and her country ruthlessly plundered. She encouraged her people to resist the heartless foe, "They want to make us both slaves and beggars. Let us fight the invaders of our land, and if we cannot conquer, then let us die rather than submit, for it is far better to die with honor than to live despised in slavery." When Boadicea attacked the overconfident Romans, she defeated them, time and time again. They sent an embassy of peace, but the British patriot Queen replied, "Our swords will speak. You may have peace if you leave our shores, but no submission while you remain here." Later, with heavy reënforcements, the courageous Britons were defeated by large armies of splendidly-equipped and well-disciplined Roman troops, but Boadicea and her daughters would not be taken prisoners; they died by their own hands. History tells us that the Romans were so amazed at the power and loyalty of the crudely-armed and simple-living, rugged Britons that they felt compelled to adopt a kindlier policy in their treatment of them, "for wars with such men were too expensive for Rome."

After the battle of Plataea (479 B. C.) the Greeks under Pausanias, the Spartan, found on the

field the royal tent of Xerxes, constructed with Oriental magnificence; it had been used during the campaign by Mardonius, the Persian General. Pausanias commanded the captive attendants to prepare a Persian meal to serve in the gorgeous tent, and he also ordered his Helots to cook a Spartan supper and serve it in a Spartan tent, placed near the luxurious tent of Xerxes. When all was in readiness he summoned the commanders of the Greek armies to observe the contrast, saying, "We fight in the defense of our land; the Persians have fought in lust for conquest. How foolish are they who, while they enjoyed this magnificence and luxury, sought to rob us of our simplicity, whose only virtue and value lie in its wholesomeness." History continually repeats itself, and militarism, often disguised in the garb of civilization, trade, culture, and even religion, seems to continually seek to acquire by force the little as well as the much, and this from the small and weak, as well as from the relatively great and strong.

XVI.

NATIONAL LOYALTY—PATRIOTISM

(*Sixth Part*)

THE religious element of medievalism still dominates patriotism. Universalism is too vast and too truly great to be understood in the fulness of its beauty and truth by small and restricted minds. Nations, like churches, emphasize the merit of their own divinely-favored institutions and enlarge on the faults and limitations of others; educational establishments work in harmony with this national policy of self-glorification and develop intolerant condemnation of the loyalties of other peoples. Bertrand Russell has said, "It comes to be universally believed that one's own nation, because of its superiority, deserves support in a quarrel, however the quarrel may have originated. We have not yet learned to free our national ideals from the ancient taint. Devotion to the nation is, perhaps, the deepest and most wide-spread religion of the present age. Like the ancient religions, it demands its persecutions, its holocausts, its lurid heroic cruelties; like them, it is noble, primitive, brutal and mad."

No religion can ever be true and complete unless it is a universal religion, not ethnic, or *Gentile*, but catholic. No patriotism will ever be truly ideal, unless it is permeated with a spirit so expansive and spiritually human that it can ultimately embrace the whole world; such an ideal is obviously un-

realizable in this generation, but its immediate impracticability does not lessen the glory of it, or make the pathway to it less real. We have progressed from the selfishness or patriotism of man, as applied to himself and his immediate family, to the wider circle embracing his kin, clan, tribe, and, in more modern times, his town, state and country. Is it reasonable to expect that progressive evolution will stop its broader encircling process with the nation? Why will it not continue to progress until all continents and races are included in one vast amalgamation and brotherhood of free peoples under law?

What is truly good cannot be selfishly restricted to one's own state or nation; by its very virtue it must ultimately leaven the whole world and reach all mankind. The law of social communities is to suppress violence and the immoral "right of might" throughout the domain of their jurisdiction. Robbery and murder are denounced as unsocial acts,—and, in a higher sense, unethical and disloyal; but what is the moral difference between the robbery and murder committed by the individual and that perpetrated by an organized state or nation? It has even been said that "it is of the essence of the State to suppress violence within, and to facilitate it without"; an aggressive war is a war waged by a combination of men for murder and robbery, performing their devilish violence in a believed or assumed spirit of patriotism, and under the protection of a flag which is believed to possess the magic charm of making legitimate and praiseworthy what would otherwise be a violation of all the higher instincts and spiritual attributes of man.

If the internal defiance of the law of any state should be denounced, then why not the external? What is the difference between external and internal anarchy? Virtue is rational; it is only the vice of disloyalty to the greater cause, by the assumed loyalty to the lesser, that makes such irrational and absurd differences abound in the social world.

It is praiseworthy and natural to love one's own country more than any other country, as it is commendable to love one's own state, city, or family more than any other state, city, or family. But as love flows from the center of each personality, it should function and express itself like the reaction from a pebble dropped into a placid lake; the wave-circles reach out to the furthestmost points, although their intensity becomes less and less as they travel from the center of the circle. The spirit of love and service is the same; its energy and visibility are diminished as it reaches out to realms and peoples that are not personally known, and, therefore, are only hazily real.

A world full of narrow and bigoted patriots is a world full of strife. If a man is a fanatical, belligerent Jingo in national matters, why not be a similarly fervid and combative bigot in family affairs? If he must kill the citizens of a peaceful neighboring state to gain their gold, trade and lands, why not hold up a neighbor with a gun, and steal his most valued possessions? There is neither sanity, love, consistency, nor loyalty in Chauvinism or Jingoism; they indicate a deplorable dearth of true patriotism and an atrophy of those inherent instincts and natural attributes which are the real

substance of humanity. National aggrandizement, with its power and its indifference to the smaller and the weaker, breeds fanatical indifference, intolerance, disloyalty and a lack of human sympathy for the distress, damage and sufferings of oppressed nations.

If men can submerge their egoistic selves in a larger community, state, or national whole, there can be no valid reason why this one whole should not be increased to include many nations, races, and, ultimately, the entire human family. Men must learn the great lesson of loyalty, which, as the ideal of the human family, demands that they be noble and just, without being cruel and unsympathetic; they must be filled with faith and yet be tolerant and open to truth. They must be inspired by a great purpose and journey earnestly toward a great ideal, without becoming intolerant and scornful of those who hold contrary opinions with equal fervor and confidence.

Christ believed in the demands of a nation upon the individual, for He said, "Render, therefore, unto Caesar the things which are Caesar's, and unto God the things which are God's." Crito tells us how Socrates, the grand old democrat of Ancient Greece, represents the laws of his country as pleading with him on the subject of his possible escape. The way was opened for Socrates to leave his prison, his home and his country, but he imagined the laws of the State saying to him: "Since you were begotten, nurtured and educated under us, dare you once to say that you are not our offspring and servant, you and your fathers before you?" Socrates chose the cup of hemlock administered by the

State, rather than violate her laws or be disloyal to her decrees. National loyalty is an ethical outcome of this political theory.

It will be a sad day indeed for the world and its ideals, when a state grows so powerful as to demand of its citizens the overthrow of the dictates of their own consciences. Thomas Mowbray has said,

“Myself I throw, dread sovereign, at thy feet.
My life thou shalt command, but not my shame;
The one my duty owes; but my fair name,
Despite of death, that lives upon my grave,
To dark dishonor’s use, thou shalt not have.”

The soul is greater than country; honor is greater than the boundary lines of one’s native land. Nitobe, the Japanese writer of *Bushido*, the fundamental doctrine of which is loyalty, has said that a man who sacrificed his own conscience to the capricious will, or freak of fancy, of a sovereign, was accorded a low place, when judged by the Precepts of the Bushido, the code of Japanese knighthood. “Such an one was despised as a cringeling who makes court by unscrupulous fawning, or as a favorite who steals his master’s affections by means of servile compliance; these two species of subjects correspond exactly to those which Iago describes—the one a duteous and knee-crooking knave, doting on his own obsequious bondage, wearing out his time much like his master’s ass; the other clothed in forms with an assumed visage of duty, yet keeping his heart attending on himself.”

In national loyalty, as well as in any other form of loyalty, it is often easier to die for it than to live for it. In olden times, to differ with the Crown, the satellites of the Crown, or the courtiers, most of

whom were inordinately selfish, was to rush forward to meet death; in these days, when capital punishment is not so prevalent, a far more hideous persecution of misrepresentation is used by the *powers that be* against any one who dares to question or differ from them; many a patriot, with the courage born of conviction, is branded as a disloyal traitor. Of the two punishments, death is often preferable to the hideous tortures of intolerance, falseness and persecution, with their soul-deadening psychological effects.

There is the patriotism of peace as well as the patriotism of war. Loyalty should be the ideal of both; it is demanded of the soldier and it should be equally demanded of the politician and every citizen—official or private. Honor is an essential of loyalty and of manhood, and there can be no true patriotism void of honor and conformity to the demands of truth and justice.

Henry Grattan, the Irish statesman (1746-1820), is a splendid example of a patriot, true to his purpose and loyal to his ideal, even if his vision was somewhat restricted. His manhood was so noble, his tolerance so pronounced and his aim so sincere and rational, considering the limitations of the time, that Byron named him the "Patriot of Humanity." So loyal was he to humanity and humanity's ideals that he became known, like the sages of old, as a "lover of men." Just after his death and interment in Westminster Abbey, Grattan is referred to by Sidney Smith in the following words of sincere eulogy: "No government ever dismayed him. The world could not bribe him. He thought only of his country, he lived for no

other object; he dedicated to her his beautiful fancy, his keen wit, his manly courage, and all the splendor of his astonishing eloquence." Behold a man so fervidly patriotic to his native land, and yet so much of a man that he won the popular title of a universal patriot.

The patriotism of Grattan was never tainted with self-seeking, and on many important occasions he was unusually courageous in risking his popularity, when his sound, clean judgment showed him that the right course, which he was determined to unflinchingly pursue, meant political defeat. In 1800, the Irish parliament met for its last session; prior to that time, Grattan had been both on the crest and in the trough of the wave of popularity; he had tasted homage such as is paid to a god, as well as the dregs of neglect and abuse, but he remained loyal to his ideal. Having obtained the seat for Wicklow, he rose from a bed of illness and appeared at the parliament to plead for the cause of Ireland. As he walked falteringly into the hall, a thrill passed through the House and the appreciation of a great, sincere spirit in their midst caused a long, wild cheer to burst forth. Grattan had come to speak the truth as he saw it—a truth which he knew would fall on unresponsive ears. He endeavored to stand on his feet to speak, but he was too feeble, his legs collapsed, and he craved leave to address the House sitting. His speech was a superb effort; for two hours he held his audience spellbound; his reasoning expressed his innermost convictions, and his appeal was fired with Celtic enthusiasm and eloquence. Prolonged debates ensued, and Grattan, at a later

session, finally spoke against the committal of the bill, ending with an impassioned peroration in which he declared, "I will remain anchored here with fidelity to the fortunes of my country, faithful to her freedom, faithful in her fall." Despite Grattan's resistance, the bill establishing the union was carried through; and the Irish Nationalists have spent the past century in a vain attempt to undo what was then done. In 1805, when Grattan became a member of the parliament of the United Kingdom, he modestly took his seat on one of the back benches, but Fox protested and, exclaiming "That is no place for the Demosthenes of Ireland," brought him forward to a seat near his own.

Grattan never failed in loyalty to Britain and the British connection. His last speech of all, delivered in 1819, contained a passage referring to the form of union which he had so passionately resisted, and which illustrates the statesmanship and the equable qualities of the great man. He affirmed that his sentiments with regard to the policy of the union remained unchanged, but "the marriage having taken place it is now the duty, as it ought to be the inclination, of every individual to render it as fruitful, as profitable and as advantageous as possible." Grattan was the greatest of Irish orators, and one of the greatest of Ireland's sons. On his death-bed he spoke generously of his opponents and rivals, and throughout his life he thought and lived true to his vision and was ever loyal to the truth as he saw it.

Politics should be ethics in the conduct of government, but the word has degenerated into activity between parties engaged in a bloodless, but bitter,

battle for power and control. The term is used disparagingly because of the immoral forces that operate under its name; it should refer to a policy that is wise and prudent, but it popularly carries with it the thought of cunning, artfulness, deceit and graft.

Daniel O'Connell well said, "Nothing is politically right that is morally wrong." One cannot be a true politician unless one is honorable and loyal; one cannot be a true statesman unless one is a servant of the State, zealous for its welfare and loyal in its behalf. Statesmanship that is not founded on honor is Machiavellian; and, whether such a policy of opportunism and deceit affects one's own countrymen or the foreigner, the reaction is inevitably the same. Every departure from truth is falseness, and apart from truth there is no law—only anarchy. Loyalty can never be divorced from truth, honor and justice, for these virtues are the essential attributes of loyalty.

No man can be a statesman and a patriot unless he is first of all *a man*. Confucius well said that no man can govern a state who cannot properly regulate his family affairs and govern himself. There is only one standard of virtue in the universe and one unchanging measure for the appraisal of loyalty. Burke declared that to be a patriot one must be a real man, a refined man, a loyal, "superior" man. "It is therefore our business carefully to cultivate our minds, to rear to the most perfect vigor and maturity every sort of generous and honest feeling that belongs to our natures; to bring the dispositions that are lovely in private life into the service and conduct of the commonwealth."

XVI.

NATIONAL LOYALTY—PATRIOTISM

(Seventh Part)

THE loyalty of the individual to the State—National Loyalty—should be reciprocal, and in reaction carry to the individual the most definite and positive assurance of the loyalty of the State. To call men to the Colors and then ill-feed, ill-clothe and inadequately house them, to neglect their needs and not to guard, with broad-gauged and considerate care, their health and well-being is disloyalty on the part of the State to its faithful subjects. To send men into battle badly equipped is state disloyalty; to neglect to properly care for the wounded and the comfort of all men in the service is to blindly exercise the power of law without the spirit of fostering care, individual interest and sympathy. It is the most horrible form of disloyalty; it demands *all* from the men, and gives little or practically nothing in return. A soldier who hazards his all, in a spirit of patriotism for his country, should be honored and treated as a faithful, heroic son. His is the great sacrifice, and all that the State can do to make his duties as safe and as comfortable as the perilous nature of the occupation will permit is far more than reciprocal duty—it is a sacred privilege.

Loyalty demands, at times, sacrifice of the lives of men, but whoever is responsible for unnecessary deaths by disease, inadequate or inferior supplies,

inefficient or incompetent leadership, or ill-advised strategy is disloyal to his country and his fellow men. Many a man in times of a nation's great danger sits bound to his office chair by the red tape of tradition; because of his general incapability or "trading" instinct, his lack of initiative or absence of vision, he becomes a murderer of the flower of the nation and the wrecker of homes, which are monuments of loyalty.

Loyalty to country is rightly demanded of every man by the ruling powers or government of his land, and by his fellow-citizens; but national loyalty should not be expected to flow in one direction only, void of mutuality; loyalty of a country to each of its individual citizens, and loyalty of citizens to a citizen, is a just and by no means unreasonable or unwarranted demand of the loyal man.

The British were stupidly disloyal to their great soldier and organizer, General Charles George Gordon (1833-1885). When hemmed in by the Mahdi's forces at Khartum in the Anglo-Egyptian Sudan, he waited patiently and heroically for a substantial answer to his communication sent to the British Government, but, until public opinion rose up in righteous wrath, official Britain ignored her great soldier, delayed to succor him—all he asked was 200 men—and, through devilish politics, doltish incompetence and inexcusable indifference, finally caused his outrageous murder. Gordon was besieged in Khartum from March 18th, 1884, to January 26th, 1885—10 months, 8 days,—but it was not until he had been in this predicament six months, and then only because of public clamor, that the disloyal British Government commenced

to take steps to relieve him. General Gordon's last known written words were, "I am quite happy, thank God, for I have tried to do my duty."

We find many instances in history of peoples and individuals who have endeavored to free themselves of obligations and a sense of gratitude by belittling the service loyally rendered them, and, failing in this, of casting aspersions upon the motive or character of their benefactors. An illustration is afforded by the attitude of the people of Florence to Luria, the Moor, who commanded the Florentine army against the Pisans. The ungrateful and disloyal citizens of Florence, hoping to find some evidence which they could use to blame, lessen, or wholly cancel their obligation to Luria, employed Braccio, commissary of the republic, "to pick up every item of scandal he could find against him," but Braccio was apparently honest—a rather unusual quality in a sleuth,—and he reported that he was obliged to confess that "the Moor hath borne his faculties so meek, hath been so clean in his great office, that his virtues would plead like angels, trumpet-tongued" against the Council which would censor him. For once, false charges and perjured testimony were not used to blacken the character of a virtuous man, although the will to do so on the part of the people's leaders was clearly evident. The noble Luria was so humiliated and distressed, when he heard of the attitude of the disloyal Florentines, that he ended his life in order to free the people, for whom he had labored so zealously and loyally, from an obligation which, in their base ingratitude, they had proven to be too heavy for them to assume or even acknowledge.

The pages of history abound with splendid illustrations of the loyalty of men to their country, but unfortunately history also tells us of a multitude of cases where countries have been disloyal to their loyal sons. Athens treated most contemptibly many of her great men who fought loyally for her. Cimon (502-449 B. C.) for thirty years led the Greek allies to victory and was the life and soul of all their military undertakings. He secured the Thracian coast for Athens, quelled the revolt of Thasos and inflicted the terrific defeat of Eurymedon on the Persian army and fleet. He was the greatest seaman Athens ever knew, and has been called the Nelson of his time. Cimon was a patriot, but he was a *thinking* and *open-eyed*, rational patriot. He was intensely loyal to Athens, but he saw that the lasting greatness of Athens and the glory of his land demanded a United Greece, so he worked for union, harmony and coöperation between the independent states.

Pericles was a Pan-Athenian, but Cimon was Pan-Hellene. Cimon believed that good relations with Sparta should and could be maintained with honor, for the good of Athens; he did not believe that war between the Greek peoples was imminent, and he urged that the international relations of Greece be guided by principle rather than by expediency. Cimon was ostracized, i. e., banished—without a trial or definite accusation—by the supposedly popular vote of his fellow-citizens; actually, he was the victim of the organized propaganda of essentially disloyal Pan-Athenian Jingoists.

Cimon fought nobly and successfully for Greece against the enemies of his country who sought to

subjugate and enslave. The military successes of Pericles, on the other hand, were won at the cost of those who had once been free and independent Greeks. In one of his funeral orations following an Athenian war with fellow Greeks, Pericles dwelt on the immortality of the glorious dead. He spoke of the loss of the youth of the city being like the loss of spring to the year, but he elaborated in regard to the honor of falling in a noble cause and having achieved a famous victory. When he descended from the tribune, widows and orphans crowded around him with flowers and garlands, but Elpinice, the aged sister of Cimon, turned away with the bitter words, "Why these flowers and crowns? Not in war against Medes and Phenicians as my brother, but in conflict against a friendly and allied state, has Pericles led our citizens to death."

After the unjust and most contemptible treatment which Cimon received at the hands of his fellow countrymen, he still loyally maintained his single-minded devotion to his native land, and Athenians could not make him disloyal to either Greece or Athens. When his country decided to wage war, Cimon pleaded for a command, or at least permission to place himself among the soldiers, but the Athenian military leaders refused, saying, "There is no place for an ostracized citizen in the Athenian army, any more than on Athenian soil." Thus repulsed, Cimon adjured his sympathizers throughout the land to prove his and their devotion to Athens by their acts and, if needs be, by sacrifice on the field of battle; the Pan-Hellenes responded nobly, and so great and impressive was their loyalty, even unto death, that Pericles, yielding to the

clamor of an awakened people and a newly-formed majority, felt compelled to propose the cancellation of the decree of ostracism, after Cimon had been in exile for four years.

Phocion, the Great and the Good (402-317 B. C.), the brilliant Athenian General, was murdered in his old age by the Jingoist party of the State because of his courage in recommending action, for his country's good, in harmony with actual existing conditions, rather than that which was demanded by the bigoted, ignorant and fanatical war party of his city. Phocion was both a militarist and a pacifist; he knew how and when to fight, but he also knew when the well-being of Athens demanded entering into Treaties of Peace. Phocion appreciated the weakness and the strength of Athens, of Greece proper, and of her neighbors and enemies. When his advice, suggesting the establishment of better relations with certain other peoples, was ignored, Athens suffered; the battle of Chaeronea was fought, and the independence of a great Greek people was lost forever; Cranon followed later, and this unfortunate battle prostrated his countrymen. The fanaticism of the Jingoists of Athens of this period is indicated by the fact that the murder of Philip of Macedon in 336 B. C. occasioned the greatest exultation in Athens, and Demosthenes even proposed a public sacrifice of thanksgiving and the establishment of religious honors to the memory of the assassins; the inhuman suggestion would have been adopted had it not been for Phocion—the repeated victor over Philip on the field of battle,—who resisted and prevented so monstrous an act.

Failure was intolerable to the Athenians, who never learned to be just to those who served them or to distinguish between treachery and errors of judgment. An act made in good faith, and which was intended to promote and augment the well-being of the State, was held by Athenians to be treason, if it failed to bring forth the desired and expected results. An Athenian was loyal if successful, disloyal if he failed. Victory suggested fidelity; defeat was treason. The deplorable, but natural, result of such state disloyalty to its leading citizens was that those who entered the service of Athens often felt compelled to sacrifice their devotion to their country to the precautions necessary for their own personal safety.

Miltiades (died 489 B. C.), the famous victor of Marathon, with seventy ships of war sailed to the Island of Paros, which he blockaded. From the Parians he demanded tribute of 100 talents, which they refused; a fight ensued, and Miltiades, being dangerously wounded, returned to Athens with the fleet. The campaign was considered a most important one in the interest of Athens against the menace of the Persians, but Miltiades had failed. Notwithstanding the serious physical condition of Miltiades, he was denounced and politically attacked by the Athenians under Xanthippus for misconduct of the enterprise. The great soldier was too ill to reply to the charges in person, but he was not excused; the wounded hero was carried into court, where certain friends appeared to plead his cause. Sentence was pronounced against him, but the penalty was reduced from death to a fine of fifty talents, a sum so large that it was well known

that Miltiades could never pay it; he was thrown into prison as a public debtor, and the glorious Athens of old is stained with the memory that she let one of her greatest heroes and most loyal sons die of wounds received in battle waged in her interest, and this in the city prison, forsaken, repudiated and heartlessly condemned by the State, for whose interest he had given his all.

Athens demanded success; she abhorred failures, and, refusing to study into their causes, declined, therefore, to profit by them. Athens believed herself infallible and self-sufficient; therefore she fell. The public mind is well illustrated by the story of Phrynichus, who chose the capture of the City of Miletus as the subject of a tragedy, which was so well written and acted that the State fined the dramatist one thousand drachmae for his "disloyalty" in reminding his countrymen of their misfortune and defeat.

One of the most despicable illustrations of national disloyalty in all history is afforded by the story of Ephialtes, the Greek Judas, who treacherously sold his countrymen to the Persians under Xerxes (480 B. C.). This arch-traitor guided the enemy over a pathway that led to the rear of Leonidas and the Spartans, who had so nobly and successfully defended the Pass of Thermopylae against a multitudinous foe.

Quite recently, a democratic and anti-dynastic German writer has had the courage to denounce the Machiavellian-Bonaparte policy of the despotic and unscrupulous German Government; he has dared to demand the truth in regard to the World War of Teutonic ruthless aggression. As a result of his

outspoken convictions, he has been branded a "German Ephialtes" by a member of the outraged intellectual body-guard of Hohenzollernism. This believed stigma of national infamy can be transformed into a badge of honor, worthiness and loyalty, simply by keeping the name *Ephialtes*, but changing the subject referred to. It is interesting to recall that there were *two* well-known Greeks named *Ephialtes*—both bearing the name of that giant of mythology who dared to make war on the gods; one was the despicable rogue of Thermopylae, the other a sturdy, uncompromising democrat of Athens who, by means of the *Law of Ephialtes* (460 B. C.), limited the power of the despotic High Court of the Areopagus, deprived it of arbitrary censorship over the State and materially helped forward the work of Athenian democracy. Ephialtes, the democrat, was a true patriot and a lover of mankind, but was, nevertheless, branded by the citizens in power as a traitor to his country. After Cimon was banished from Athens by ostracization, Ephialtes was cruelly assassinated in his home.

In the consideration of national interests and patriotism, there have always been the Judas-traitors and the martyr-traitors—the traitor who deliberately betrays his country and his fellow countrymen and whom every normal man despises in his heart, and the citizen who repudiates the idea that national "authority" is always right, that a despotic government is infallible, that kings rule by "divine right" and that dynasties were instituted by the grace of God, to do His will on earth, and this in direct violation of the aspirations and ideals

of reasoning, religious, and truly loyal people. Rolleston has well said, "More arrogant, more positive, more autocratic than ever, the modern Areopagus (of Hohenzollernism) gazes insolently down upon the fatherland," and the mobilized and subsidized forces of Teutonia are quick to brand as traitors all those courageous, democratic and universal thinkers who dare to oppose the barbarous juggernaut of Pan-Germanism. Democracy has been built upon the discredited and persecuted lives of the martyr type of traitor; their strength has forged a sword of spirit that will ultimately break to pieces the sword of blood and iron wielded by the despot.

Aristides (530-468 B. C.), Athenian statesman, called "the Just," gave freely to his country all his faculties and his means. In his naval policy he differed with Themistocles, and the conflict of beliefs ended in the ostracism and exile of Aristides. There is a story told that is indicative of the disloyalty of man to man, due to that ignorance which is often expressed by jealousy, intolerance, or even open belligerency. It is said that on the occasion of the pronounced differences of national views in Athens in regard to the naval and military policies of the State, a voter who did not know Aristides came up to him and giving him his sherd (ballot-tablet) desired that he write upon it for ostracism the name of Aristides. The statesman asked earnestly if Aristides had wronged him. "Oh, no!" was the reply, "and I do not even know the man, but it irritates me to hear that wherever men congregate they call him 'the Just.'" By such ignorant men—victimized by the unprincipled propaganda of

selfish, organized political interests—was the most worthy Aristides banished from his native city and the land he loved. Later, when he was permitted to return to help in the defense of Athens against the Persian invaders, he rendered valuable support to Themistocles, and judiciously suppressed a conspiracy among malcontents in the army.

Toward Themistocles, his political opponent, Aristides always displayed most generous conduct; toward his country he remained loyal and true, courageously advocating what he believed to be for the good of Athens, alike through periods of popularity, public censure, bitter denunciations and exile; toward the allies of his country he exhibited such an honesty and manhood, as well as military leadership, that when they revolted from the Spartan command, they collectively, without a dissenting voice, offered Aristides complete command over their forces, also giving him absolute authority in fixing the contributions of the newly-formed confederacy. Aristides was apparently not the type of man to appeal emotionally to the masses. He may have lacked in charm, or in what we term "color," but to his fellow man he was always the same—just and true,—a courageous champion of the right as he saw it, and this without thought of self. In his *Life of Aristides*, Plutarch draws a portrait of a just man—a man whose righteous decision served "neither for good-will nor for friendship, neither for wrath nor for hatred," and upon whom we are told that all the spectators at the theatre once turned their eyes on hearing the poet's praise of a hero:

"For not *to seem* but *to be* just he seeks,
And from deep furrows in the mind to reap
Harvest of ripe and noble counselling."

Shakespeare draws a similar portrait from a somewhat different angle:

"For thou hast been
As one, in suffering all, that suffers nothing;
A man that fortune's buffets and rewards
Hast ta'en with equal thanks; and blessed are those
Whose blood and judgment are so well commingled
That they are not a pipe for fortune's finger
To sound what stops she please."

Aristides was devoted with single-mindedness to Athens, both when she honored and when she humiliated and scorned him. He was born in good circumstances, but his estate suffered severely because of his generosity and the effect of Persian invasions. When Aristides died at the end of an eventful career, and after experiencing almost every phase of national commendation and condemnation, he did not leave enough money to defray the expenses of his burial and he was interred at public expense.

Andrew Marvell (1621-1678), the English poet and member of the British House of Commons in the reign of Charles II, has been called the British Aristides. It was to Marvell that the great Milton owed his safety at the time of the Restoration. In parliament he became noted for his earnestness and constancy. It is said that he seldom spoke, but his personal parliamentary influence was tremendous. His satirical writings, attacking the evils of his day, are famous and bold. At one time he was in grave danger of assassination. In the heyday of political

infamy, Marvell, a poor and needy man, obliged to accept wages for parliamentary services to the amount of \$1.60 per day from his constituents in Hull, kept "his political virtue unspotted and stood throughout his career as the champion of moderate and tolerant measures." On one occasion, his old friend and schoolfellow, Danby, was sent by the King to offer the incorruptible Parliamentarian a place at Court and a gift of \$5,000, which Marvell refused with the words, "I live here to serve my constituents; the Ministry may seek men for their purpose; I am not one." Marvell was a most modest, temperate man—a constant rebuke to the self-indulgent and ambitious of his day. He died in poverty, and, like Aristides, "the Just," was buried at public expense.

Themistocles (514-449 B. C.), Athenian soldier and statesman, was in some respects the ablest and most far-sighted of the many famous Greeks of that notable fifth century B. C. He was responsible for the naval policy that brought to Athens her greatest power and glory. Although Themistocles was at heart intensely loyal to his native land and fellow countrymen, he, knowing the vacillating and, at times, disloyal public mind, lived in constant fear of failure and its dire consequences, so much so that in foreign matters he adopted a queer combination of aggressive militarism, coupled with a diplomacy that he felt would procure for him a hospitable refuge to which he might flee, in case his campaigns for Athens should miscarry. Themistocles fought valiantly and courageously for Athens, keeping in mind, however, his future and the humiliation he felt sure would be his lot, if he

failed. His precautions and fears proved well grounded, for in 471 B. C. he was ostracized by the Athenians and driven into exile; some historians say that he was hospitably received by his country's enemies, and even treated with reverence; another account of his later days tells us that he could not endure the injustice of his ungrateful country and died on foreign shores by his own hand. There is little doubt that the personal policies of Themistocles were questionable, but they were the direct outcome of the more questionable and shameful, disloyal policy of Athens in regard to her heroes.

The name of Themistocles is often associated with that of Caius Marcius Coriolanus, a Roman legendary hero of patrician descent, supposed to have lived in the same period as Themistocles, and to have exhibited somewhat similar characteristics. This analogy, however, is positively unfair to the brave record of Themistocles. The name *Coriolanus* was given Caius Marcius because of his marvelous bravery at the siege of Corioli in 493 B. C. A year later, during a famine in Rome, he tried to barter the people's rights by advising that they be refused the food obtained from Sicily, unless they would agree to abolish their tribunes—the only organized protection of the plebeians against the arbitrary actions of patrician magistrates. For this he was denounced by the tribunes and condemned to exile. He took refuge with the Volscians; a pretext for a quarrel with Rome was soon found and Coriolanus, in command of the Volscian army, victoriously marched against his native city. In vain the first men and the chief priests of

Rome prayed for leniency. Coriolanus demanded not only absolute surrender and the restoration of all lands claimed by the Volscians, but also that they be admitted to full Roman citizenship. No greater humiliation could possibly be exacted from proud Rome, and this from one of her own sons. Finally, Veturia, the mother of Coriolanus, a typical Roman matron of quality, and Volumnia, his wife, persuaded him to lead back the Volscian army and restore to Rome the conquered towns. Of his death, we know nothing; he would not return to Rome. Cicero says he killed himself, while an ancient legend tells that he was put to death as a traitor by the Volscians.

There is more difference than likeness between this scheming and vindictive patrician, Coriolanus, an oppressor of the poor, and Themistocles, the son of a poor man and a foreign plebeian woman, who, according to Pericles, was not even eligible to Athenian citizenship. Themistocles was the lover and defender of the common people, Coriolanus their arrogant oppressor. Even when Themistocles looked for an avenue of escape from the injustice of his country, he was a loyal patriot and fought valiantly for Athens' glory. But Coriolanus substantially proved his disloyalty by leading armed forces against his fellow countrymen and into his native land. Coriolanus was void of those feelings of humanity that characterized the great Athenian, and he also failed to appreciate the essentials on which national loyalty and patriotism must of necessity be based. Themistocles was accused by his fellow countrymen of many crimes and of inordinate ambition, but the faults of the great man were

of their own making. Coriolanus, on the other hand, was actuated by an intense passion of vindictive hatred against his countrymen, who would not tolerate his own injustice. Athens was disloyal to Themistocles; Coriolanus was disloyal to Rome.

Cicero (106-43 B. C.), one of Rome's immortal men, and named by Cato the "Father of his Country," fought against the tyranny of rulers, and was loyal, with all the passionate attachment of an enthusiastic nature, to the republic and the great ideals of liberty and patriotism. He entered public life during Sulla's reign of terror by fearlessly defending an innocent man, marked for death, against the oppression of Chrysogonus, a favorite of the Dictator; and Rome awoke to the fact that another brave and capable man, with an ideal of justice, freedom and democracy, had been born among her sons. Cicero refused to make the First Triumvirate of Rome a Quattuorvirate by joining Pompey, Crassus and Julius Caesar in power; he fought the unrestrained ambitions of Caesar, who sought to rule as a despot, and he fought Mark Antony for his "inexpiable sin" in attempting to set up a monarchy in Rome by the offer of the crown to Caesar. "You set the diadem on his head, and the people groaned; he put it aside (with politic wisdom) and they shouted applause. You then, villain, were the only man to give your voice for kingship, to declare that you wished to take for your master the man who by law was your fellow-counsel, and to make experiment of how much the Roman people could tolerate or suffer. Aye, and you would entreat his pity; you flung yourself at his feet in supplication. What was your petition?

That you might be permitted to be a slave? Nay, you should have begged that boon for yourself alone . . . from us and from the Roman people, you had no such commission," and again, in his famous *Second Philippic Oration*, "I defended the republic when I was young, I will not desert her now that I am old; I despised the daggers of Catiline, I will not, O, Antony! quail before yours. Nay, I offer my body willingly if at the price of my life the freedom of Rome may be purchased. . . . Two things alone I crave, first, that dying I may leave the Romans a free people—that is the greatest boon which heaven can grant me—and next, that as each has earned his recompense from the commonwealth, so he may receive."

The profligate Antony was repeatedly disloyal to his country. For the favor of an unscrupulous woman, he sacrificed Rome, and yet when the Second Triumvirate was formed by Antony, Lepidus and Octavian (this Octavian was Cicero's supposed friend, and later became the Emperor Augustus), Rome not only permitted but officially sanctioned the murder of her loyal philosopher-son and distinguished patriot, Cicero, by her treacherous and sensuous arch-enemy, Antony. Cicero wrote in his *Epistolae*, "Of all human things, nothing is more honorable or more excellent than to deserve well of one's country," and in the *Philippics*, "O! happy death, which . . . is most nobly given for one's country." Cicero was at his villa at Tusculum when he heard of the Proscription which demanded his death; he put to sea, but landed again and returned to Caieta, saying, "Let me die in the country which I have so often saved." Next day, as he was being

carried in a litter on the beach, the assassins of Antony came upon him. His faithful servants would have fought for him to the last, but he forbade all resistance and commanded them to set the litter on the ground. The foul murderers severed his head and right hand from his body, in order that they might be hung on the Rostra in the Roman Forum. The death of Cicero deprived Rome of the exponent of its best thought and noblest aspirations, robbed the people of their most faithful servant, and made immortal another great world-martyr in the cause of democracy.

Octavian (Augustus) had sacrificed Cicero in the bargaining and compromises that led to the Second Triumvirate. Later, as Augustus Caesar, the calm, retrospective judgment of this politic but disloyal friend of Cicero was not untinged with remorse. Plutarch tells of him—"It happened many years after, that Augustus found a grandson with a work of Cicero's in his hands. The boy was frightened and hid the book under his gown; but Caesar took it from him and, standing there motionless, he read a great part of the book; then, giving it back to the boy, he said, 'This was a great man, my child, and a man who loved his country well.'"

Men have loyally lived and died, gloriously supported by their country, but many have been sacrificed, not only in spite of their loyalty, but at times because of it. There is generally a vast difference between a people and the government of a people. An authoritatively-driven mob is a mere tool of government, and if it exists, whether in an oligarchy or a claimed democracy, the government is auto-

cratic and even despotic. The mob is essentially ignorant and anarchical; and, because of its defiance of all law and reason, it is more dangerous than the tyrant. Ignorance always fears "authority" and is awed by the supernatural, hence the mob is usually the tool of kings, autocracies, oligarchies and hierarchies. When the mob breaks loose from all restraint, a revolution of anarchy and bloody, uncontrolled passion ensues. The only hope for the expression of real patriotism lies in true and humanly loyal democracy.

Intelligence has no fear; it reasons, perceives the beauty of justice, law and loyalty, and is willing to give as well as to receive. Real democracy can only be founded upon intelligence and can never exist except as a government of reasoning, thinking people. Every despot that has ever lived has obtained his power by saddling the mob and riding it in fear, with cruel bit, spur and whip.

Any ruler or governmental leader who is not directly responsible to the people, and who cannot be replaced by a popular vote and without resorting to a revolution, cannot possibly be representative of the people. Any leader of government who, with party-control of Parliament or Congress, conducts government for the benefit of party, self, or clique rather than the well-being of the people is disloyal to his country and people. Government should express the collective will of the governed; but it is evident that there can be no reasonable or rational, collective will unless the people are intelligent. Universal education, therefore, becomes a patriotic essential, and if such education is to be effective and truly democratic, it must be free of all

mind-blighting authority; and, in conformity with the demands of freedom, it must encourage initiative and individuality.

Democracy is intensely social, but it is essentially a government of *free individuals*. Men do not exist for the benefit of the government, but the government for the benefit of men; the former is the creed of autocracies and tyranny, the latter is the tenet of democracy and freedom.

Patriotism and national loyalty cannot exist under any government unless it is truly democratic, just and reciprocal; real democracy cannot be achieved until the masses become reasoning, intelligent and loyal individuals; therefore, true patriotism and national loyalty can only be the attributes of thinking, earnest men who possess and are not afraid to express the virtues of manhood.

XVI.

NATIONAL LOYALTY—PATRIOTISM

(*Eighth Part*)

THE pages of history are full of brave deeds and great achievements of courageous men proudly branded by nationalists as Patriots. A self-effacing soldier is the prime and, at times, the only authoritatively-decreed example of state or national loyalty; the text and the illustrations are too one-sided, too narrow, too unjust, too Godless. A race, a nation, a state, a community, a church and a people, geographically, numerically and potentially vast or small, have obligations of loyalty just as vital and just as important as that of an individual man or woman to a greater part or the whole. A country teaches loyalty and demands loyalty; its authoritative and prejudiced history oftentimes crucifies truth and is mere fictional propaganda. The individual is at a disadvantage—he must absorb, agree with and apparently believe what is branded as disloyal to disbelieve, and, moreover, he is taught that his life, his well-being, is of little importance compared with the prestige and honor of the State. The State, we are told, is supreme; it can do no wrong; it is infallible—chosen and directed of God. This is a malicious doctrine, and the annals of history reek with the injustice that such a national attitude, bigoted claim and senseless teaching have caused in a world of God-created and supposedly free men. The quality of

mutuality in the all-embracing virtue of loyalty is of great importance. A man gives; he should also as urgently and as fearlessly demand that which is his right and his just due. There is far too much docility and meekness, doubt and fear in the loyalty asked or claimed by the one of the many. There is too much senseless, superstitious emotionalism, too much "washed in the blood" hysterics and too much atonement and sacrifice in religions—both ecclesiastical and national. History should be of great value to the human race; if read aright it is "a bible to guide the feet of men." The essential thing is to sense history correctly and get at the core of fact and truth beneath its biased, authoritative wrappings. Man can learn from the experiences of others, both what is and what is not, but history, to be worthy of serious consideration, must cease to be "the ally and confederate of those who profit by racial prejudice, tribal intolerance and the gross ignorance of the masses."

The splendid, heroic and unselfish loyalty of the individual to a collective group needs no specific illustration; the instances are legion, and even the sublime are as numerous as the sands on the seashore. Consideration of the other phase, the loyalty of the many to the one, even when that one is great—at times a world-moving genius—ofttimes tells a far different story that to the spiritually minded is humiliating, mortifying and full of shame.

Hannibal (248-183 B. C.), Carthaginian general and statesman, was feared and hated by the Romans, who had been the enemies of his country for generations. Hannibal's achievements were

marvelous in both war and peace, considering the grudging support received from disloyal Carthaginian "patriots"; he was ultimately repudiated by his countrymen and exiled at the demand of Rome. The greatest soldier and statesman of his time, the supreme motive of whose life was patriotism, died by poison, probably self-administered, a hunted outlaw—a man without a country. Socrates (469-399 B. C.), soldier, magistrate and teacher, loyal as few men have been to country and his fellows, was virtually murdered by the State that owed him a debt that no state, no nation and no civilization could ever repay.

Julius Caesar (102-44 B. C.) lived and fought for Rome; he refused "the kingly crown," and was assassinated in the Senate Chamber, twenty-three dagger wounds, from weapons in the hands of "friends" who owed him much, expressing the gratitude of a people for their great leader. The active conspirators numbered sixty, and all had their following; this cowardly and treacherous murder, therefore, was not the lawless act of a few cranks, but an organized, disloyal and far-reaching machination, which "slew the one man who saw the truth of things" and plunged the empire into a long period of civil war in which whole provinces were devastated, the East divided against the West, and all fair hope shattered of unity and honest government. Goethe refers to the murder of Caesar by his countrymen and supposed friends as "the most senseless deed that ever was done." Caesar was the greatest Roman of Rome—the greatest nation of antiquity. His large and far-reaching thought laid the foundation of a mighty empire out

of the ruins of the republic. Caesar was not only the first creative spirit of the Roman Empire, but he was great in everything he undertook; he was preeminent as a general, statesman, orator and writer. Few men have partaken as freely of the inspiration of genius as Julius Caesar; few have suffered more disastrously from its illusions.

Dante (1265-1321), the greatest of Italian poets, but also soldier, statesman and ambassador, was treated most contemptibly and disloyally by his Florentine countrymen, notwithstanding all his self-sacrificing, patriotic efforts in their behalf; he was banished on a trumped-up and obviously preposterous charge and condemned to be burned alive if he should ever fall into the power of the republic he had so loyally served. Christopher Columbus (1446-1506), whose achievements for his country and the world in general cannot be adequately described and measured, was put in irons and shipped as a fettered prisoner from the New World to Spain. These shackles he kept in his later life "as relics and as memorials of the reward of a grateful(?) country for his services." His son, Fernando, said that he "saw these fetters always hanging in my father's cabinet, and he requested that when he died they might be buried with him."

Joan of Arc (1412-1431), the Maid of Orleans, had purity of character, nobility of purpose, and a patriotism that shines like a beacon. She loyally gave her all for France, nerved her countrymen at a critical time, and inspired an army of laggards and pillagers with a fanatical enthusiasm that defeated the English and their allies, drove them beyond the Loire and crowned Charles, the Dau-

phin, King of France at Rheims. Later she was taken prisoner by the Duke of Burgundy, who favored the English, but Charles and the French Court, partly because of indolence and partly because of intrigue, made no effort to effect her ransom and never showed any sign of interest in her fate. She was sold by Frenchmen to the invaders of their land, the English delivered her over to the Inquisition for trial, and she was burned at the stake on the streets of Rouen, May 20th, 1431. Joan stopped the dismemberment of the Kingdom of France. She thought only of France, and lived only for France, undertaking all possible hardship and encountering every conceivable kind of danger for her country and her vision of a united and free France. In return, Frenchmen denied her as Peter denied Christ. Frenchmen sold her as Judas sold Christ, and Frenchmen murdered her as the Jews murdered Christ. The English put the onus for the crime on the Church and the Inquisition, but the Burgundians and the churchmen in France were Frenchmen. That the church soon regretted its part in the despicable business is proved by the sentence on Joan of Arc being revoked by the Pope on July 7th, 1456; on December 13th, 1908, she was enrolled among the saints of the church—a national heroine, expressive of “the intimate union between patriotism and the Catholic faith.” Joan, who entered and raised the siege of Orleans, captured Jargeau and Beaugency and was responsible for the great victory of Patay, who cleared Southern and Central France of the English and gave a kingdom and a crown to the French King, was so disloyally treated by her country that they

not only would not lift a hand or spend a franc in her behalf but they were actively responsible for her hideous death, soul anguish and humiliation. Twenty-five years after being denounced and destroyed as a heretic and a witch, churchmen affirmed that she had divine inspiration, and now that they publicly admit that the Maid was a sainted personality and not a devil, a patriotic Frenchwoman and not a witch, her countrymen and the church who condemned her probably feel that the great sin of disloyalty to Joan has been wiped from the Record Book of Life.

John Huss (1373-1415), Bohemian philosopher, scholar and reformer, enjoyed the loyalty of the community to a great man, but suffered from the disloyalty of the larger country and the church. During the Dark Ages and in medieval times, much disloyalty of states to their sons and daughters is blamed on the church, but the personnel of hierarchy, secular potentates, ruling nobles, and, in the last analysis, the people themselves are to blame for diabolical expressions of superstition, bigotry and unscrupulous disloyalty. Prague, where Huss lived and taught, was laid under an interdict by Rome, when the city stood up for its brilliant and humanly loyal son. Later, Huss, invited to attend a General Council at Constance, was induced to accept and quit the security which he had enjoyed in Bohemia by the definite promise and guarantee of safe conduct, which specifically stated that, whatever judgment might be passed concerning him and his teachings, he should be allowed to return freely to Bohemia. Later events proved that this guarantee was merely an enticement and

was never seriously considered by the leaders of state and the potentates of the Church of Christ as a pledge demanding honorable performance to its logical and promised consummation. Huss was given no opportunity by the General Council to talk freely and explain his views, as he had expected; their minds were made up before they saw him; they did not want to hear him. After being subjected to the barbaric ceremony of degradation, with all its childish formalities, and after his soul, with ecclesiastical exactness and theatrical denunciation, had been definitely consigned to the devil, he was hurried out of the Assembly Hall and promptly burned at the stake July 6th, 1415, his smoldering ashes being thrown ignominiously into the Rhine, a warning to men to "Put not your faith in Princes"—state or church, secular or clerical. His guaranteed safe passage was not back to his home in Bohemia, as promised; it was not to the devil, as the rulers of state and church claimed and pretended to believe, but to the home and source of spirit, to Christ and to the God that Huss courageously and loyally served, and whom the State and Church, by such acts, denied and maligned.

Savonarola (1452-1498), Italian Dominican monk, the denouncer of corruption, church and state, a champion of freedom, and a devout (even if frenzied) follower of Christ, was far more than a powerful preacher or a sort of Christianized Hebrew prophet; he was sent as an envoy by Florence to the French King, Charles VIII; he courageously urged later against agreeing to the French King's demand, and Florence, after seventy years' subjection to the Medici, needing a

strong and just guiding hand, turned to the patriot monk whose words had freed them from King Charles, and made him their lawgiver and virtual governor. Savonarola's program of the new government was comprised in the following formula: (1) Fear of God and purification of manners, (2) promotion of the public welfare, (3) a general amnesty to political offenders, (4) a council founded on democratic principles, with no king, prince, doge, or dictator. Savonarola proved his executive ability, as well as his heart, "by relieving the starving populace within and without the walls," opening shops and giving work to the unemployed, lowering taxes and furnishing a strict and unemotional administration of justice, void of all class influence. Savonarola made Florence "too good for the times and the people," and his passion for reform "higher up" not only made enemies of leaders—church and state—but consolidated these enemies against a common menace and gave his powerful opponents a popular following of disgruntled citizens who wanted "more license and less virtue." Savonarola entered into open conflict with the Pope, "simoniacally elected and laden with crimes," while expressing an unalterable fidelity to the Holy See; he refused to be bribed with a cardinal's hat, but "no Borgia ever forgot an enemy," and the transformation of "a skeptical Florence into an austere Christian republic, claiming Christ as its head," only increased Pope Alexander VI's resolve to crush the man who had wrought the marvel. In May, 1497, an attempt was made on Savonarola's life by the Arrabbiati, and shortly afterwards the bull of excom-

munication was read in the duomo at Florence, with its terrifying ceremonial to impress the citizenry. In the spring of the following year, a Franciscan Friar, egged on by Rome, challenged Savonarola to the ordeal by fire. Savonarola declined and treated the provocation with merited contempt, but his too zealous disciple, Frà Domenico, accepted the challenge. On April 7th, 1498, an immense throng of Florentines gathered in the Piazza della Signoria to enjoy the barbarous sight. The Franciscans failed to present their representative, they haggled over conditions with the Dominicans, and a storm shower gave the authorities a pretext for declaring that heaven was against the ordeal. On this "the popular fury burst forth; defrauded of their bloody diversion, the people were wild with rage," blamed Savonarola for preventing their "entertainment," and he had great difficulty in escaping from the mob clamoring for his blood. The Florentines, state and church, with the people behind them, arrested Savonarola, threw him into jail and day after day he was tortured. Pope Alexander demanded that he be sent to Rome to die, but his fellow-citizens insisted that "he should suffer death before the Florentines whom he had so long led astray." Savonarola's judges at his first "hearing" were chosen from his bitterest enemies, and later a second mock trial was held by two commissioners specially appointed by the Pope and functioning under positive orders that Savonarola was to die "even were he a second John the Baptist." For three days the commissioners "examined" the prisoner with the worst conceivable torture, and sentence of death was pronounced on

him and two disciples. On May 23rd, 1498, Savonarola and his doomed companions were hung on a cross with fagots heaped at its base, subjected to the ceremonial of degradation and burned to death amidst the "ferocious yells of triumph from the people" of his beloved but ungrateful city, whom he had served single-mindedly and loyally even unto death.

Thomas Wolsey (1475-1530), English cardinal and statesman, "by his fine administration of justice and maintenance of order and by his repression of feudal jurisdiction" rendered great service to his country and king. When his name was suggested for the papacy, he protested to Henry VIII that he would rather continue as Chancellor of England "than be ten popes." Wolsey failed, however, to obtain from Clement VII the divorce which his king desired from Catherine of Aragon—hence his fall from grace and power; he was saved from a violent death only by a fatal illness, contracted on his way to London to stand trial. Giustiniani, the Venetian Ambassador, wrote of Wolsey: "He is very learned, of vast ability and indefatigable. He alone transacts the business which occupies all the magistrates and councils of Venice; and all state affairs are managed by him, let their nature be what they may. He is grave and has the reputation of being extremely just; he favors the people exceedingly, and especially the poor, hearing their suits and seeking to despatch them instantly." When Henry VIII turned against Wolsey, the nobles of England became united against the champion of the people, falsely accused of treason. Shakespeare well expresses the thought

of the broken old chancellor, repudiated and persecuted by king and country:

"Be just, and fear not:
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's; then if thou fall'st
Thou fall'st a blessed martyr.

.
Had I but serv'd my God with half the zeal
I serv'd my king, He would not in mine age
Have left me naked to mine enemies.

.
Farewell,
The hopes of court! my hopes in heaven do dwell."

Sir Thomas More (1478-1535), English Lord Chancellor and author of *Utopia*, was Wolsey's successor and shared his fate—but, in this case, unto death by violence. When More's son-in-law, William Roper, congratulated him "on the distinguished honor" of Henry VIII's friendship, More replied, "I find his Grace my very good lord indeed; and I believe he doth as singularly favor me as any subject within this realm. Howbeit, son Roper, I may tell thee I have no cause to be proud thereof, for if my head would win him a castle in France it should not fail to go." More, we are told, was outspoken against the vices of despotic power and had "a breadth of philosophical view of which there is no other example in any Englishman of the age." He was peculiarly qualified to lead in practical reform, but in Henry VIII's mind the public questions of reform were entirely submerged in the personal one of divorce, and on this More stood firm for principle, so when Henry determined to marry Anne Boleyn he resigned (1532) and left office a

poor man, the promises of bounty of his king and country (or compensation for services rendered) never being fulfilled. After many futile attempts to humiliate and imprison More for cause, he was arbitrarily committed to the Tower for more than a year and then brought to trial before a special commission and a packed jury. It was said that in response to a statement made in his presence by a supposed friend that "no parliament could make a law that God should not be God" he had acquiesced and "maliciously, traitorously and diabolically" added, "No more could parliament make a king supreme head of the Church."

More ended his life on the scaffold rather than be false to his ideals and disloyal to his God and fellow countrymen; he withstood all temptation to do violence to his conscience and met his doom as a hero—a martyr to the sanctity of the home; a protest to the legalized voluptuousness of a king. "I thank our Lord the field is won. In good faith I rejoice that I have given the devil so foul a fall and that with those lords I had gone so far, as without great shame, I could never go back again." More, condemned for "treason," was beheaded July 7th, 1535, and his head fixed on London Bridge "as a warning to traitors." When the Emperor Charles heard of More's death he was amazed and said, "If we had been master of such a servant, of whose doings ourselves have had these many years no small experience, we would rather have lost the best city of our dominions than have lost such a worthy and loyal councillor." Henry VIII, who used to walk in the garden at Chelsea with his arm around his chancellor's neck, not satisfied with the

death and degradation of More, confiscated what little property he and his family owned and drove More's widow from her home. It is not surprising that Henry VIII, sensing the similarity between the experiences of his chancellors Wolsey and More and Henry II's great chancellor and archbishop, plundered the tomb and viciously sought to discredit the memory of Thomas à Becket (1118-1170), statesman, soldier, and churchman, "loyal to his duties, wherever placed," who was canonized in 1172—a year and a half after his foul murder before the altar of his church by leaders of state, his shrine at Canterbury having been the resort of innumerable pilgrims and his name revered by advocates of democracy and the rights of the common people for nearly four centuries. Becket, like all other men, had his faults, but he refused to be made the tool of an unscrupulous king, differentiating between loyalty to the crown, to his country and to his God; even his critics admitted that he was "burning with zeal for justice."

Britain's disloyalty to Anne Askew (1521-1546), English Protestant martyr, daughter of Sir William Askew and wife of Thomas Kyme, a Lincolnshire justice of the peace, has been attributed to religious frenzy and the Church, but this is no excuse for the action of civil authorities and the willingness of a people to tolerate such outrages. Anne was frequently arrested and jailed because of her conscientious beliefs, but on June 18th, 1546, being arraigned before a special commission, with no jury empanelled and no witnesses called, she was condemned to be burned to death. After being committed to Newgate, she was moved to the

Tower and there diabolically racked, the lord chancellor, Wriothesley, and the solicitor-general, Rich, actually working the rack themselves, but Anne "would not convert for all the pain." Her torture is substantiated not only by Bale and her own narrative, but by contemporary chronicles and letters. For four weeks this harmless young woman, 25 years of age, suffered agony in prison, and on July 16th was fiendishly burned at Smithfield in the presence of the same persecuting dignitaries who had condemned her to death.

Jean Calas (1698-1762) was a shopkeeper of Toulouse, in Southern France, but he happened, unfortunately, to be a Protestant in a "pious" Roman Catholic city. His eldest son, Antoine, 28 years old, suffering from melancholia, hanged himself October, 1761, in his father's storeroom, and "the good citizens of Toulouse" claimed that Antoine had been strangled by the father to prevent the boy's turning Catholic. Trumped-up charges, with "evidence," consisting entirely of idiotic and fantastic yarns, and gossip from bigoted religionists, resulted in a faked trial, where mob hysteria prevailed and Jean Calas, a worthy citizen and a loving father and husband, 64 years of age, was sentenced "to the torture ordinary and extraordinary, to be broken alive upon the wheel and then to be burned to ashes." The decree was carried out with "patriotic and religious frenzy." The official report of the torture is too horrible to repeat. Whenever conscious, the old man, with incredible courage, continued to proclaim his innocence to magistrates, priests and their diabolical henchmen. The widow of Calas was deprived of all her pos-

sessions and driven from the community, and the children hounded and scattered. Later, Voltaire, hearing of the case and sensing a gross miscarriage of justice, made an exhaustive investigation and even he was appalled at what had transpired in a supposedly civilized and Christian community. Subsequently, Jean Calas was declared, through incontrovertible evidence, to have been absolutely innocent of the crime as charged, and every imputation of guilt was removed from all members of the family, Toulouse, its courts, its priests and its citizens being found guilty of foully torturing and murdering an innocent and most worthy citizen. This case is not unusual; Voltaire alone unearthed many such, among which can be mentioned Chaumont, despatched to the galleys for life because he attended the "wrong kind" of open-air meeting; the country squire, who met a similar fate for offering the hospitality of his home to a visiting Calvinist; the youth De la Barre, of Abbeville, near Amiens, found with a copy of *The Philosophical Dictionary* and accused of not kneeling when a religious procession went by (1765), was tortured, decapitated (the sentence was barbarous—his tongue had to be torn out with hot irons, his right hand cut off, etc.), and his corpse, with his books, was publicly burned by the hangman.

Genius and greatness of sentiment are found in an individual, never in crowds. The mob spirit is that of the lowest in both intelligence and virtue; it is essentially disloyal, stupid and inhuman. The mob spirit is not the democratic spirit; the latter is orderly and rational, with the ultimate survival of the best; the former is anarchy and the pre-

dominance of the worst. Mobs and crowds are emotional and fanatical, easily swayed by prejudices and, at times, death dealing in their frenzy, both to reputations and to life itself. Lynching in the United States is a deplorable illustration of disloyalty of the many to the few, or to the one. Guilt or innocence of crimes, as charged, should be determined only by proper legal procedure in courts of real justice. A mob that takes the law into its own hands is disloyal to the nation and to the individual; a nation that tolerates such lawless practices is disloyal to its individual citizens.

As late as 1836, the people of Bela, near Dantzic, plunged an old woman accused of being a sorceress into the sea and, as she rose, beat her to death. Mob hysterics and the disloyalty, with associated injustice, of a community or people to one or more of their number have not been confined to any one nation, people, or religious sect. The inhuman fanaticism and grossly ignorant mob hysterics at Salem, Massachusetts, in 1692, when hundreds of persons were arrested, charged with some phase of witchcraft, nineteen of them hanged and one pressed to death, was as irreligious and as devilishly disloyal as the European Inquisition and as fiendishly inhuman as the bloody guillotine days of the French Revolution. The Salem spirit of wholesale suppression, until checked by disgust, was identical with that of the Papal Delegate of Innocent III, who accompanied the troops as "Spiritual Adviser" during the crusade against the heretical Albigenes and Waldenses of Provence, France; following Christian tradition, and one that was continued for many long centuries afterwards,

it was deemed better to torture and kill hundreds of innocents rather than permit one guilty person to escape punishment and death. After the City of Béziers was captured, the troops were in a quandary how to know who were the Heretics and who were the Faithful; who were the branded "bad" citizens, to be destroyed, and the "good" citizens, who should be protected and possibly rewarded. "My children," the delegate of the claimed representative of Christ on earth answered in reply to their enquiry, "go ahead and kill them all; the Lord will know His own people."

Giordano Bruno (1548-1600), Italian philosopher of the Renaissance, a truly world-moving power, was taken to Rome and after seven years' imprisonment was burned at the stake by his countrymen. Galilei Galileo (1564-1642), Italian scientist—the Archimedes of his day—the practical developer of the telescope and champion of the Copernican theory, narrowly escaped the same fate, being tried, robbed of liberty—both physical and mental—and subjected to the most debasing humiliation. Roger Bacon (1214-1294), English philosopher and man of science—proclaimed by a modern historian as one of the six greatest men of the world,—was rewarded for services to his fellow countrymen, and humanity in general, by bitter persecution and fourteen years in jail. James Hargreaves (died 1778), the weaver of Blackburn, England, who perfected the original spinning-jenny, was attacked by a mob of his fellow-citizens, who destroyed his models and drove him from his home. Daniel Defoe (1659-1731), the author of *Robinson Crusoe* and a most worthy man, was not

only cast into prison but publicly exposed in the pillories for three days. Mozart (1756-1791), the great musician, petted by kings and aristocrats, was buried in a pauper's grave, his funeral being a disgrace, not only to the Court and his fellow countrymen, but to the European public, Christendom in general, and even to civilized society and humanity itself. John Bunyan (1628-1688), the author of *Pilgrim's Progress* and a godly man, was reviled and denounced by his fellows and incarcerated in jail—on one occasion for a period of 12 years. The reward of genius by one's fellows and one's country has generally been repudiation, humiliation, ostracism, and often malicious persecution, punishment, imprisonment and, at times, death.

Baruch Spinoza (1632-1677), Dutch philosopher, grandson of the recognized head of the Jewish Community in Amsterdam and son of the warden of the Synagogue, experienced in full measure the dregs of disloyalty of countrymen, of religion and of race. This intensely spiritual man was cut off from the Commonwealth of Israel on July 27th, 1656, and the curses diabolically pronounced against him are weird reading—all because he could not conform to demands of race with mental honesty and had refused to be bribed into hypocrisy. An attempt was made to assassinate him, so Spinoza left Amsterdam after his excommunication, changed his Hebrew name of Baruch to Benedictus, the Latin equivalent, and, having learned the handicraft of lens grinder for optical instruments, he was enabled to earn enough for his modest wants while continuing his philosophical

studies and writings. When living at the Hague, his friends, the De Witts, were murdered and he himself threatened. "Though they should serve me as they did the poor De Witts," he said, "I am a good Republican and have never had any aim but the honor and welfare of the State." Spinoza died in his forty-fifth year, the result of overwork and under-nourishment, a loyal man, banned by the leaders of thought, religion and government and repudiated by his race.

Uriel Acosta, a Jew of noble family and a contemporary of Spinoza, also came into conflict with the authorities of the Synagogue in Amsterdam. They hounded him fanatically and mercilessly, charging him before state officials with being "the author of blasphemous pamphlets," and they devilishly conspired so that Roman Catholics and Protestant Calvinists, as well as Hebrews, denounced and ostracized him. Acosta was persecuted, deprived of his livelihood and, suffering from isolation, melancholia and destitution, he was finally harassed into desperation and killed himself (1647). Acosta was a gentleman, accustomed originally "to carry a feather in his hat and a sword at his side"; he was no religious Don Quixote, but a most sensible, chivalrous fellow, relentlessly pursued and submerged by malevolent persecution until his mind became unbalanced. Acosta was a worthy man, capable of great usefulness, but a half-mystic and half-prophet had no chance against the bigoted and pitiless guardians of the law; his death was not plain suicide, it was the murder of a loyal, God-fearing, law-honoring man by a disloyal race, church and state.

Hugo Grotius (1583-1645), Dutch scholar, a great jurist and the so-called father of international law, was unjustly incarcerated in Louvestein (June, 1619) under sentence of imprisonment for life and confiscation of his property. With his wife's help and wonderful resourcefulness, he escaped and crossed the frontier. Received with honor and respect by all people outside his own country, he lived a brilliant life of usefulness, hoping "that his fame would soften the hostility of his foes and that his country would recall him to her service." His hope was never realized and he died an outlaw. Imagine the feelings of a brainy, law-abiding patriot who escapes from his country's jail in a laundry box and crosses the boundary dressed as a mason, with a hod and trowel!

Leibnitz (1646-1716), German philosopher and mathematician, a truly great man "of almost universal attainment and almost universal genius," died harassed by controversy and enfeebled by neglect. No notice was taken of his death, not even in the academy which he had founded. His secretary was his only mourner. "He was buried," says an eye-witness, "more like a robber than what he really was, the ornament of his country." The world honors today what his generation and countrymen disloyally denied.

Froebel (1782-1852), German philosopher, philanthropist and educational reformer of kindergarten fame, was "heart and soul a good German." He even responded to the King of Prussia's celebrated call to "My people," enlisted in Lutzow's corps and, though not fitted physically for such experience, voluntarily and courageously went

through the Campaign of 1813. Years later the Prussians issued an edict forbidding the establishment of schools in Prussia after Froebel's principles. Where Froebel looked for support he met with denunciation; he was loyal to his country; his country was most disloyal to him, and the worry resulting from the antagonism of the State to his school and educational methods hastened his death.

Friedrich Ludwig Jahn (1778-1852), German pedagogue and patriot, brooded over the humiliation of his native land by Napoleon and conceived the idea of restoring the spirits of his countrymen by the development of their physical and moral power. Jahn nourished the patriotic spirit by his writings and founded gymnasium societies, which became effective in nerving the young men of Prussia to heroic action. He functioned as an organizer and served as a soldier in the army raised to liberate Prussia and inaugurate liberty with constitutional government. Four years after the defeat of Napoleon, Jahn's gymnasiums (Turnplatz) were closed and Jahn himself arrested; for many years he was "detained" at the fortress of Kolberg and subjected to diabolical inquisition; he was sentenced to imprisonment, but later had to be discharged because nothing whatsoever could be found against him that merited punishment. This great and loyal German was forbidden by the State to live within ten miles of Berlin; thus was kept the promise, by the State, of liberty and representative government.

Ernst Moritz Arndt (1769-1860), German poet and patriot, was similarly disloyally treated by the State. He was a bitter denunciator of Napoleon

and militarism. With his *Geist der Zeit*, he flung down the gauntlet to Napoleon and called on his countrymen to rise and shake off the French yoke. He had to flee for his life, but returned to Germany under the disguise of Almann, teacher of languages. He wrote impassioned patriotic pamphlets and stirring songs, and his untiring labor for his country won for him the title of "the most German of all Germans." Arndt, who, more than any other man, intensified national patriotism among the German masses in the war of liberation from Napoleonic despotism, was shamefully treated by the Prussian State in the summer of 1819. His house was searched, his papers ransacked, his private mail systematically opened by government spies, and the charge made against him shows the absurd triviality of the petty police inquisition. An official discovered revolution in the expression of Arndt—"that lies beyond my sphere"; it was argued in court that a sphere meant a ball, and a ball a bullet, and, therefore, the statement was a summons to insurrection and murder. This is equal in phenomenal stupidity to the frenzied anti-democratic zeal of the Viennese police under the regime of Metternich (1773-1859), when they confiscated the works of the astronomer Copernicus because the title began with the words, "De Revolutionibus"—the movement of the heavenly bodies being the "revolutions" referred to. Arndt contemptuously ridiculed the actions of a government that, under stress and fear, had promised liberty to its subjects; he indignantly protested at the shackles the State sought to impose upon a loyal son and declared that he hated "all

secret intrigues like snakes of hell." Nevertheless, his country rewarded his magnificent patriotism and his sublime national loyalty by removing him from his professorship at Bonn University (Chair of Modern History) and for twenty-one years he was prevented by the State from pursuing his vocation.

Hoffman (1798-1874), the German writer of the famous war song *Deutschland über Alles*, was dismissed, by order of the State, from a professorship at Breslau and for six years hunted from pillar to post by spies and police as if he were a depraved and dangerous criminal. Gutzkow (1811-1878), a brilliant German author, was accused of entertaining and expressing "liberal ideas," so his writings were banned by the State and he himself ignominiously thrown into prison. Reuter (1810-1874), a literary genius, was even condemned to death because of his democratic views, but this sentence had to be commuted to imprisonment because even the well-disciplined and authoritatively-controlled German people felt that this state disloyalty, with its gross injustice, was too much to stand. Among the great army of loyal citizens of Germany who had to endure exile from a country too disloyal to tolerate, not to mention honor and protect, them can be mentioned Borne, Laube, Freiligrath, Herwegh, Heinrich Heine, Richard Wagner, etc., etc.; and even the great Fichte and Kant resided among their countrymen for years in a condition of virtual mental imprisonment resembling the incarceration, by the Church, of Galileo at his villa in Italy (1594) under the supervision of the Inquisition. Only a few years

after Napoleon's downfall and the formation of the Quadruple and Holy Alliances, a publisher was forbidden by the Prussian Government to bring out a new edition of Fichte's *Address to the German Nation*, which had so splendidly stirred the youth of Germany in the years of Napoleon's supremacy and Germany's humiliation. Even the national hero, Gneisenau (1760-1831), Prussian field-marshal and the greatest German general since Frederick and before Von Moltke (1800-1891), despite his brilliant record as a soldier, was harassed and humiliated by the State for years, his private rights invaded and his correspondence opened by spies.

During a period of great stress and national upheavals, the Prussian King, Frederick William III (1770-1840), appealed to "My people" to fight, not only in defense of the fatherland but to dethrone imperialistic and despotic militarists; for liberty and human well-being, for the liberalization of Germany and to "end all wars"—a hackneyed phrase, with psychological potency, used by selfish authority for thousands of years and still "going strong."

Within less than five years after Napoleon's final suppression at Waterloo, all kingly and governmental promises were either forgotten or excused by existing conditions and peculiar circumstances; now that the menace was passed they were ridiculed and flippantly referred to as the product of an impractical and emotional idealism. Great men, who sought liberal reforms in harmony with definite promises made and seriously accepted, were persecuted as demagogues and unpatriotic

democrats, and the reaction to the illusional liberal spirit, flaunted before the people to bait and deceive during a period of seeming hopelessness, was as odious, inhuman and disloyal as was possible of causation in a modern state. History repeats itself—at times to the degree of monotony. When a nation is threatened, anything is promised, the fighting man is revered; when the danger is over, all real worth-while promises are forgotten and the soldier becomes once more merely one of the people to be disciplined, trained to goose-step, act, dance and sing in the chorus and obey authority, and this whether the government be autocratic, aristocratic, or democratic, plutocratic or oligarchical. War is built on lies, is conducted by lies and ends in lies. The people are fooled and the people suffer. Authorities beguile with statements such as "A war to end all wars," but only the people themselves—no authoritative leaders, no despots and no governments—can end all wars, and they are too stupidly ignorant and too authoritatively schooled to do so.

France, under Napoleon III (the Little), was as disloyal to its citizen advocates of liberalism and democracy as was Prussia under Frederick William III. Victor Hugo (1802-1885) suffered exile and humiliation for 19 years; the great Gambetta (1838-1882) was fined and condemned to three months in prison; Jules Ferry (1832-1893), a strong figure in the history of the republic, the administrator of Paris during the siege, a champion of universal education and a loyal Frenchman of brains, force and character, was most unjustly subjected to a campaign of unwarranted attack and

slander; the violent polemics aroused against him resulted in his death. Ferry is only one of a host of great men prominent in political life who have suffered assassination at the hands of fanatics and madmen whose unbalanced minds have been played upon by disloyal political leaders and yellow journalists through the dirty scum of words that seem to be associated with "democratic" government and free speech. The United States of America has suffered in this respect as much as volatile France. National Loyalty demands the protection of life, of reputations, of truth, of justice, and of liberty itself.

Real patriots, with liberal or democratic views, were outrageously treated by practically all the countries on the Continent of Europe following the formation, in 1815, of the Holy Alliance of divine-right kings, which operated to suppress by tyrannical force the growing belief in the sovereignty of the people, and of the Grand Alliance, which, starting with the peace parleys following Napoleon's final defeat, bartered in territories and human souls and functioned to suppress national unity, particularly in Italy, Poland and Germany, and the will of the people almost everywhere. Mazzini was the prophet of Italian Unity, Garibaldi its knight errant, but Cavour was the statesman and diplomatist under whose guidance it was realized—as a monarchy, however, and not as a democracy. Cavour, who gave Italy its national unity, was as unscrupulous as Metternich of Austria and Bismarck of Prussia, and, like Bismarck, he achieved his object by deliberately-planned wars and tricky diplomacy. Giuseppe Mazzini (1805-1872), a man

of genius and virtue, was distinctly and solely an Italian patriot and the spiritual force of the Italian resurrection. Carlyle described him as "one of those rare men who are worthy to be called martyr souls, who piously, in their daily life, practice what is meant by that." Mazzini said that "the study of history and the intuitions of conscience" were responsible for his "republican instincts" and his determination to use his life and all his resources of mind and energy for "the liberation of Italy from both foreign and domestic tyranny and the unification under a democratic form of government." His "Young Italy" organization had as its motto, "God and the People"; its banner bore the words "Unity" and "Independence," on one side, and "Liberty, Equality and Humanity," on the other. Mazzini suffered imprisonment and exile; he was condemned to death in 1833 and again in 1857. France banished him in 1832, Switzerland in 1836, and London was for years his only refuge. For forty years he suffered from what was virtually banishment from his homeland, and for twenty years he lived a voluntary prisoner "within four walls of a room" in alien lands, keeping no record of dates, no notes, no copies of letters. The work of his pen kept Italy in a ferment; he bore arms under Garibaldi, and was mixed up in many failures, but unceasingly thought and worked for Italy. It was not until 1866 that the sentence of death under which he lay was cancelled, but Mazzini declined to accept "such an offer of oblivion and pardon for having loved Italy above all earthly things." In 1870 he was again imprisoned for two months because of his maintained democratic be-

liefs and activities. "The Italian people are led astray by a delusion which has induced them to substitute material for moral unity; monarchy will never number me among its servants and followers." After Mazzini's death, the President of the Italian Parliament pronounced an eloquent eulogy on the departed patriot and proclaimed him a model of disinterestedness and self-denial, and one who had dedicated his whole life ungrudgingly to his country.

Robert Clive (1725-1774), statesman, general and founder of the Empire of British India, known among the natives of India as "the daring" and described by Pitt as the "heaven-born," was contemptibly treated by his countrymen, and strong, persistent efforts were made in parliament to impeach the man who gave his country an empire and the people of that empire peace and justice, at least to the degree then possible. Clive's reply to Lord North but mildly expresses his humiliation and chagrin, "My situation has not been an easy one for these twelve months past, and though my conscience could never accuse me, yet I have felt for my friends who have been involved in the same censure as myself. . . . I have been examined by the select committee more like a sheep-stealer than a member of this House." Clive was far purer and more honorable than his accusers, and this in spite of tremendous temptations unknown to them. This great man, who did more for his country than any soldier-statesman in history, and more for India than any other man who has ever lived, died by his own hand in his fiftieth year as a result of physical suffering and disease brought about by a stren-

uous life in his country's service, and by worry and chagrin caused by his enemies, who were his fellow-citizens and who profited by his loyal and unselfish life. The more democratic and popular a national government during the past three centuries, the less justice seems to have been meted out to the great men of the times who have loyally worked and fought for home and country; autocratic despots have rewarded genius and success far greater, more justly and more loyally.

Warren Hastings (1732-1818), the first governor-general of British India, the man whose brain planned the system of civil administration and whose genius "saved the empire in its darkest hour," was intensely and unquestionably loyal to his country. Against his private character "not even calumny has breathed a reproach," yet it was his misfortune to be the scapegoat upon whose head the British nation, through its parliament, laid the accumulated sins, real and imaginary, of the East India Company. It has been well said, "If the acquisition of the Indian Empire can be supported on ethical grounds, Hastings needs no defense. No one who reads his private correspondence will admit that even his least defensible acts were dictated by dishonorable motives. No Englishman ever understood the native character so well as Hastings; none ever devoted himself so heartily to the promotion of every scheme that could advance the prosperity of India. Natives and Anglo-Indians alike venerate his name, the former as their first beneficent administrator, the latter as the most able and enlightened of their own class." The malicious political antagonism to

Hastings apparently commenced when members of a new Council, disembarking at Calcutta, October, 1774, "were put in ill-humor because their salute of guns was not proportionate to their dignity," and one of the four members of Council expressed the same petty feeling when he wrote, objecting to the shirt which Hastings wore when he welcomed them—it was too informal and wounded his feelings to such an extent that he, with his friends, commenced a feud that lasted 21 years. The impeachment of Hastings was decided upon by a party of his "grateful" countrymen in 1786, and from 1788 to 1795 Hastings was upon his defense on the charge of "high crimes and misdemeanors." During this entire, anxious period Hastings "bore himself with characteristic dignity, such as is consistent with no other hypothesis than the consciousness of innocence." Finally the House of Lords was compelled to acquit him and render a verdict of "Not Guilty" on all charges laid against him; he was exonerated, with his reputation clear, but ruined in fortune, and his country refused to reimburse him for the costs that he had been subjected to in his defense against the calumny of politicians and jealous enemies. Inaccurate essays, at times classic in style, and speeches, oftentimes with magnificent rhetoric, from bigoted and subsidized brains, only tend to bring more conspicuously to the fore the depths to which nations have sunk in their disloyalty to their great sons.

John George Lambton—Lord Durham—(1792-1840) was a great English statesman, liberal leader and parliamentary reformer. The hatred and fear

of his contemporaries are a tribute to his abilities and genius. Durham's work in Canada, following the Rebellion of 1837, was vehemently criticized by a country whose government, alarmed at the danger of the loss of another empire, had promised him "the firmest and most unflinching support." Durham, venomously attacked and insulted, had to fight the Ministers of the Crown; upon his return to England the customary official honors paid a returning plenipotentiary were denied him, but his "Report on the Affairs of British North America" laid before parliament January 31st, 1839, is one of the greatest state papers in the English language, and it laid down the principles, then unrecognized, which have guided British Colonial policy ever since. Durham's sojourn in Canada "marred a career, but made a nation"; he used his vision, democratic principles, human loyalty and courage in the service of his country and his fellows, and his reward was humiliation, official disgrace and ill health unto a premature death. Durham was the champion of Colonial self-government. His Canadian report has since been called "the Magna Charta of the Colonies," the "most valuable document in the English language on the subject of Colonial policy," the "text-book of every advocate of Colonial freedom in all parts of the globe," and it has admittedly "broadened once and for all the lines of constructive statesmanship in all that relates to the Colonial policy of England." Durham was not only a victim, but a martyr, of the bigoted party and personal politics of England. The National Loyalty of the individual, temporarily overwhelmed by disloyalty of the State, tri-

umphed in the end, but man, the individual, was sacrificed to the governmental and party juggernaut of prejudice, egoism and imperialistic injustice.

Robert Stewart Londonderry (1769-1822)—Lord Castlereagh,—an Irishman, was the real director of the policy of the British Cabinet (1812-1822) and his biography, in truth, is the History of England during the end of the Napoleonic wars and the stirring and trying period of post-war readjustment. Castlereagh was a great man—great in selecting, managing, assisting and protecting his men. He suffered much because he “would not throw over officers, on whom unpopularity fell, at the first shadow of ill fortune,” and in 1809 fought a duel with Canning at Putney Heath because of such attacks, coupled with charges of incompetency and for “disloyal intrigue against a colleague.” Without Castlereagh, there would have been no Wellington and no Waterloo. As a constructive statesman in foreign affairs, Castlereagh had no equal; he had strength and charm, patience and vision. “The honest and conciliatory attitude of this Englishman on the difficult questions of Poland and Saxony was of more avail in the Congress of Vienna than was all Metternich’s cleverness.” He worked for “a just equilibrium” in Europe, but the English press pilloried him as “the creature of Metternich.” Castlereagh’s skill alone kept the coalition of allies from making a humiliating and a mere temporary peace with France after Napoleon’s Moscow débâcle; he would not agree to extend her boundary east to the Rhine and give Napoleon “ground for another tiger

spring." Castlereagh struggled to rescue Europe from military domination. He was no radical, but he believed in constitutional government and refused to be a party to upholding foreign autocratic dynasties and interfering in the internal affairs of sovereign states, yet his enemies branded him as "an aristocrat who persistently expressed contempt for the people." The Russian Tsar's Holy Alliance did not appeal to the practical common sense of Castlereagh; he described it as "a piece of sublime mysticism and nonsense." Britain never subscribed to it and was the only great European nation (excluding Turkey) that did not; nevertheless, the British public denounced Castlereagh as the "Agent of the Alliance." In outwitting Napoleon and managing, as a broad and general strategist, adviser and banker, the allies' activities against him, Wellington said that Castlereagh "rendered to the world the most important service that ever fell to the lot of an individual to perform." His work in the Conference and Congress following Waterloo, and after he had exiled Napoleon to St. Helena, was greater still; he fought for Britain, for France, for certain specific small nations and for all peoples against the unscrupulous diplomacy of Metternich of Austria, the unbalanced idealism and two-facedness of Alexander of Russia and the avariciousness of Prussia; nor would he tolerate an agreement between three autocratic rulers drawn up in "the name of the Holy Trinity," to be used as a religious Alliance to suppress the rising spirit of democracy in the various states and crucify truth and freedom. Castlereagh was the ablest leader who ever controlled the Brit-

ish House of Commons for so long a period, yet he was constantly subjected to malicious attack. Poets and writers ridiculed and defamed him; the press was bitterly censorious. He was slightly and popularly known as Castlereagh the Little, and his name became a byword. This man of character and vision, who built for peace and the future, who refused to fight for spoils but rather for national health and justice, who stood unflinchingly for the right as well as "rights," who was far too big for ignorant, selfish, or sordid souls to understand, and far too patriotic for emotional Jingoists and imperialists to fathom, was hounded into ill health and a mental breakdown by his disloyal country and died by his own hand in 1822. A flood of vituperation and calumny was poured out upon him and, for years after his death, upon his memory by a people that knew him not. Some day the great and loyal Castlereagh will be honored by a disloyal nation as one of her greatest sons.

No posthumous eulogies can ever take the place of loyal recognition of a man's work and efforts during his lifetime. Monuments erected, or encomiums and panegyrics spoken or written, after a man's death may appeal to the vanity of posterity, but their tardiness is indicative of the disloyalty of a worthy man's contemporaries. National Loyalty is not effective and is not loyalty in spirit and truth unless it is prompt and timely. Too many great men who were world powers have been hounded into early graves by essentially disloyal fellow countrymen and governments; such are the nations that should foster, protect and honor

genius, but seldom do—history suggests that mediocrity has been generally preferred.

Lavoisier (1743-1794), the famous French chemist and scientist, was accused by Marat "of putting Paris in prison and of stopping the circulation of air in the city"; he was guillotined May 8th, 1794, at the Place de la Révolution, one of the brainiest of French savants and one of thousands of loyal Frenchmen murdered by the country they had loyally lived for and loved. The president of the tribunal that refused to consider a petition for Lavoisier's pardon—and he was guilty of no crime whatsoever—made the significant retort, "The Republic has no need of learned men." Wisdom and bloodthirsty brutishness do not cohabit.

Nations and peoples have short memories with respect to contemporaries; the immediate speaks loudly; the past, no matter how meritorious, is forgotten. A success following failures is acclaimed; one failure following many successes completely wipes out of mind the glorious achievements of the past. Ferdinand de Lesseps (1805-1894), a brilliant and brave man, built the Suez Canal in the face of all kinds of opposition, prejudice and politics, national and international. Unfortunately he was elected to the head of the Panama Canal project when 74 years of age and it failed, "politics, which de Lesseps had always avoided, being his greatest enemy in the matter." Because of politics the French Government felt "obliged, in self-defense, to have judicial proceedings taken against de Lesseps." The defeat at Panama in his old age swept away his fame, his fortune and the admiration of his countrymen; he died poor, the first to suffer

by the disaster to his illusions. Political agitators of his day gloried in dragging in the mud one of the greatest citizens of France. A foreign country admitted his genius and, with the French "scandal" at Panama forgotten, travellers in saluting the statue of Ferdinand de Lesseps at the entrance of the Suez Canal pay homage to "one of the most powerful embodiments of the creative genius of the nineteenth century." Foreign nations are at times more cognizant, just and loyal to genius than one's own countrymen.

Roger Williams (1604-1684) incurred the hostility of the authorities of the Massachusetts Bay Colony by asserting that the civil powers of a state could have no proper jurisdiction over the consciences of men and that the King of England's patent conveyed no just title to land in the colonies; such land, he affirmed, could only be properly and honestly acquired by purchase from the Indians who occupied it, for they were the rightful owners. This attitude of a teacher and preacher was so unpleasant and disturbing to the land-grabbers' consciences that it was branded unpatriotic, treasonal and blasphemous. Williams was arrested, tried and banished (1635), and an attempt was made to seize his person and transport him to England. As a fugitive from justice and outlawed by his fellows, Williams founded the first settlement in Rhode Island as a land of complete religious toleration and "a shelter for persons distressed for conscience." Incidentally, it is well to note that he bought his land from the Indians. Roger Williams occupies a high place among those who have striven for complete liberty of conscience; he suffered,

with many others, from the disloyalty of the State to its loyal citizens.

Thomas Paine (1737-1809), who has been called the "publicity man of the American Revolution," rendered immeasurable service to the struggling colonies and was as much of an American as any citizen of the new-born nation. Born in England, he came to America at Benjamin Franklin's suggestion in 1774, and his pamphlet *Common Sense*, published January 10th, 1776, was a telling array of unanswerable arguments for separation and for the establishment of a republic. Washington said that it "worked a powerful change in the minds of men." When war was declared, Paine served in the army and kept his pen busy, his first inspiring tract opening with the famous words that became a rallying battle-cry: "These are the times that try men's souls." After thirteen years' residence in and service to America, Paine returned to England, determined to "open the eyes of the people to the madness and stupidity of the British Government." His writings were powerful, dignified and logical; only the times made them seem inflammatory. He was indicted for treason in May, 1792, but escaped to France, followed by a sentence of outlawry. Paine was enthusiastically received by the French Revolutionists, but was bold enough to urge "the detention of Louis during the war and his perpetual banishment afterwards," pointing out that the execution of the king would be inhuman and alienate American sympathy. Robespierre threw him into prison and Paine escaped the guillotine only by an accident. While in jail, and when being nursed back to health at the

home of the American Minister in Paris, James Monroe (afterwards President), he finished his book *The Age of Reason*, which expressed his philosophy of life; it was dedicated "To my Fellow Citizens of the United States of America," and stately placed under their "protection." Paine believed that "all religions are, in their nature, mild and benign" when not associated with political systems and hierarchical organizations. He affirmed that true religion was what he termed "the religion of humanity," and that it had two enemies—atheism, on the one hand, and fanaticism, on the other. Paine's religious views antagonized "most everybody." He returned to the United States in 1802, but he was treated with "such profound and relentless hatred that his reputation as a dirty little atheist has survived him by more than a century." Seven years later he died an embittered and ostracized man, repudiated and humiliated by Americans, who owed him much. The fact that Paine foolishly expressed his anger and disgust by writing some derogatory political tracts in his old age against other heroes of the Revolution does not lessen the obligations of America to Thomas Paine, that forceful democratic and truly religious champion of freedom, who gave his best in his prime for the land of his adoption and of his heart. England bred but also denied him; even though the great Pitt was compelled to say that "Paine is quite in the right, but what am I to do?" France heralded him as a citizen and then jailed and tried to murder him. The world, as well as America, owes much to Thomas Paine, an unfettered, free-thinking and spiritually minded

citizen of the world and a charter citizen of the United States.

When Paine rebelled against British despotism, America proclaimed him a hero; when he denounced authority, fanaticism and intolerance in religion, he was branded an infidel, a heretic, an atheist, a son of the devil, and a person to shun. Political liberty from the oppression of Britain was worth fighting for, but liberty of mind, conscience and religious belief was a different matter. America was far too puritanical and orthodox, too near the days of witch-hanging and Massachusetts-Genevan intolerant Calvinism, too ignorant in religion of the spirit, which is far beyond the letter, code and creed; too self-satisfied, self-righteous and church-ridden to sense and value the logical reasoning of a free, unfettered soul that proclaimed the universality of religion and the Brotherhood of Man.

Aaron Burr (1756-1836) was well-bred, well-educated, a brilliant and courageous soldier, an able lawyer, Vice-President of the United States and tied with Thomas Jefferson in electoral votes for President (1800). Burr would have been President had it not been for the antagonism of Alexander Hamilton (1757-1804) and "because Burr himself would make no efforts to obtain votes in his own favor." Burr's fair and judicial manner as President of the Senate was recognized, and demanded the respect of even his political enemies. Hamilton's opposition to Burr was proverbial; he had kept Burr from the vice-presidency in 1792, and had exerted influence through Washington to prevent his appointment as brigadier-general in 1798,

at the time of the threatened war with France. Hamilton was a rival of Burr at the bar, an opponent of every measure Burr advanced and of every belief he expressed, and his criticism of and deep-rooted antagonism to Burr led to Burr's lack of success in the New York gubernatorial campaign of 1804 and to the famous duel at Weehawken, N. J., July 11th, 1804. If Burr had died as a result of this "affair of honor," he would have been a martyred patriot and one of the greatest Americans of all time. Unfortunately, he killed Hamilton, and, as is usual in such cases, the loser triumphed particularly, as duelling, once considered the only way of handling a quarrel between gentlemen, was being frowned upon by a constantly-growing element of society. Andrew Jackson (1767-1845), the seventh President of the United States, fought at least three duels during the years 1795 to 1813, and the one with Charles Dickinson, fought in 1806, ended fatally for his opponent. Castlereagh and Canning, of the British Government, it is well to note, fought a duel near London in 1809, and Durham fought Beaumont, a political opponent, in 1826 without causing any popular denunciation for their resorting to arms to settle somewhat similar quarrels. Lord Byron killed Chaworth in 1765, and Christie killed Scott in 1821 in "affairs of honor"; Fox fought Adams in 1779. Pitt met Tierney in 1796, and the Duke of Wellington fought the Earl of Winchelsea in 1829. In the reign of George III one hundred and seventy-two important known duels were fought in England, of which ninety-one ended fatally. The practice of duelling continued

in Europe outside the law, or at least "winked at" by the law, until well on in the nineteenth century, and in Germany it has persisted to recent years.

It has been said by Hamilton partisans that Hamilton, in the duel with Burr, did not intend to fire at his antagonist—but his pistol was discharged nevertheless. The affair "across the Hudson" turned Hamilton into a sort of deified political martyr, withheld just recognition from other great leaders in American public life and transformed the man who shot his opponent in a fair duel into a pariah. Broken in fortune, ostracized and hounded, everything Burr did thereafter was wrong in the eyes, not only of his political opponents, but of his self-righteous and propaganda-fed countrymen and of all the people they could influence. His work in the Southwest was either misunderstood or deliberately and maliciously denounced. He was arrested in 1807 on the charge of treason, but he had to be acquitted, even though the entire power and political influence of the administration, impregnated with prejudice, were thrown against him. He was later tried on a charge of misdemeanor and acquitted. When abroad, Burr was ordered out of England, and Napoleon refused to see him. The last twenty-four years of his life he courageously spent in New York practicing law. Burr made a grievous error; he participated in a duel, as have many other most illustrious men, but only because he was hounded and goaded into this foolishness by a bigoted, remorseless, political enemy, to whom everything Burr thought or did was wrong and demanded active and vigorous antagonism, whether

in or out of reason, with or without justice. Burr's wonderful record, fighting for his country, and the great risks he took in Canada and when battling for the freedom of the Colonial States (1775-1779) proved his loyalty to his homeland and fellow-citizens, but the mistake at Weehawken, an error resulting from great cause outside himself and the propriety of which should be considered in relation to the times and traditions, is no justification for the mental suffering and humiliation that America unjustly inflicted on a loyal son. Hamilton was a politician, a bigoted partisan, a bitter enemy, and no saint. Burr was intensely human, but had many of the essentials of true greatness; a different environment and different political opponents would undoubtedly have developed his genius in great and useful channels for the good of his country and fellows. It is as wrong to immoderately eulogize Hamilton because he died in "an affair of honor"—and he was not compelled to participate in it—as it is to brand Burr as a Benedict Arnold. Loyalty begets loyalty; a citizen has obligations to his country, but the country has equal obligations to its citizens, one and all. National loyalty should be the loyalty for and of the fatherland; the loyalty of a state to an unfortunate citizen should, in substance, be analogous to that of a loving and protecting father to a son, sometimes childish, foolish and immature, sometimes wayward, sometimes unfortunate, but always claiming and being worthy of justice—an inborn human right. At times the errors of citizens merely reflect the disloyalty of states and people to the individual.

Alexander Hamilton was a natural fighter and a man of courage. He admitted, however, that his heart was ever the master of his judgment, and he was not above intrigue. Of Hamilton it was said that he was "indiscreet in utterance, impolitic in management, opinionated, self-confident and uncompromising in nature and method." He had an essentially legal mind and was the unrivalled controversialist of the times. Hamilton not only hounded Burr, but he ridiculed Jefferson, whom he branded as "a political fanatic," and his treatment of John Adams and Albert Gallatin (1761-1849) was abominable. Gallatin, as a financial genius, was a rival of Hamilton, and whereas both were foreign born (Hamilton coming to the United States in 1772 and Gallatin in 1780), Hamilton had Gallatin specifically in mind when he slipped into the Constitution, among the "qualifications for the office of President" the clause, "No person, except a natural-born citizen, or a citizen of the United States at the time of the adoption of this Constitution, shall be eligible to the office of President"; this effectively closed the door of the highest office in the land to the great democratic rival of Hamilton, the Federalist.

Burr was born in Newark, N. J., his father being the President of Princeton College. Gallatin was born in Geneva, Switzerland, and gave up fortune, social position, strong family connection and brilliant prospects when he came to America. Hamilton was born on the Island of Nevis, West Indies; his father was Scotch and his mother French, and apparently not legally married, yet this man, an illegitimate immigrant, wrote the restrictions for

President that barred from this executive position of high honor another immigrant, a member of a famous and honored family, who was a great citizen and a great American. Gallatin was one of the truly great men of his day and combined intellectual force, education and sound sense with clear-sightedness, vision and untiring industry. Gallatin was both honored and humiliated by his countrymen; at times he suffered "the glory of political martyrdom" because of the jealous antagonism of "staunch Federalists," but for twelve years he administered the national finances with the greatest skill; he was a great ambassador, foreign minister and negotiator; he stood with Jefferson and Madison at the head of his party, and in private life was a cultured and powerful citizen and man. The United States owes much to Gallatin—a truly great American, whose loyal and brilliant service to his adopted country has never been fittingly acknowledged.

George Washington, the "Father of his Country," and Abraham Lincoln, the martyred "Savior of the Union," were both treated abominably during periods of stress by the country, the states and the people for whom they were sacrificing their all. Humiliation, denunciation, criticism, lack of support and of human consideration were persistently evident.

Alfred Dreyfus, French soldier of Jewish parentage, born in 1859, a graduate of Ecole de Guerre and an officer on the General Staff, was an outstanding victim of almost unbelievable injustice, persecution and disloyalty of a nation to a loyal and patriotic son. The scandal attending

Dreyfus's condemnation for treason and his subsequent rehabilitation convulsed French political life, 1894-1899, almost led to revolution, and only ended in 1906. Dreyfus was arrested October 15th, 1894, on a charge of selling military secrets to Germany. Accusation rested on a document that had come into the possession of the War Office and was soon to be famous as the "bordereau"—a memorandum merely containing a list of several documents said to be enclosed; this bordereau bore no address, no date, no signature, but it was declared to be in the known handwriting of Dreyfus. The unfortunate man was treated with great harshness, condemned by a court martial, acting behind closed doors, and publicly degraded in a most dramatic manner January 4th, 1895; on March 10th he was transported for life to Devil's Island, French Guiana, and there kept in solitary confinement under horrible conditions. The following year, Colonel Picquart, a new man in the Detective Bureau, or Intelligence Department, of the General Staff, in the course of his duties became convinced that Dreyfus was innocent of the crime as charged. He reported to the Minister of War that the bordereau was in the handwriting of a Major Esterhazy, "one of the most abandoned characters in the army." The military authorities, however, did not wish to see the case reopened, so Picquart was sent to Tunis and Algeria, to get him out of the way. Gradually, however, the feeling developed that there was something wrong about the Dreyfus case; the mystery of the proceedings, coupled with rabid race bitterness and the apparent infallibility of the War Department and gov-

ernment, developed uneasiness. Esterhazy was brought before a court martial, given a travesty of a trial and triumphantly acquitted January 11th, 1898, being treated like a hero, and that emotionally, by the members of the court itself. The next day the government moved to get Picquart out of the way; he was arrested and imprisoned, but Emile Zola rushed to the rescue with his pen with such brilliancy, boldness, and convincing statements of fact that the persecution of Picquart was temporarily halted. Zola was prosecuted and condemned, but the agitation continued. Cavaignac, Minister of War, on July 7th, 1898, submitted to the Chamber of Deputies three documents as new proof of Dreyfus's guilt—and omitted all mention of the bordereau on which his condemnation had been based. Picquart promptly affirmed that two of the documents cited had nothing whatsoever to do with Dreyfus and that the third was a forgery. Toward the end of August a Colonel Henry confessed that he had forged the document so branded by Picquart; he was arrested, sent to Mont Valerien and there committed suicide. On June 2nd, 1899, Esterhazy, who had fled to England, announced that he himself had written the bordereau. At last France had to act; public clamor would be no longer denied, and, because of the popular growing belief that Dreyfus had suffered from a gross miscarriage of justice, the unfortunate prisoner, broken in health, was brought back to France for retrial—again by court martial. This second trial, held at Rennes, was of an extraordinary character. It was the clearly-evident purpose of the judges not to allow the question of Dreyfus's guilt or inno-

cence to be probed, and absolutely vital testimony was arbitrarily barred out. While the universal opinion outside France, and a good part within France, was that the whole case against Dreyfus was "foul with forgeries, lies, contradictions and puerilities," and that nothing to justify his condemnation, detention, or even arrest had at any time been shown, yet so strong was the military and anti-Semitic prejudice that he was again found guilty, "with extenuating circumstances" (September 9th, 1899). Ten days later Dreyfus was pardoned by President Loubet, the whole reopening of the case being without question a contemptible "set-up" and a despicable political procedure to free an innocent man without admitting court or governmental error and without giving the victim the boon of clearing his character.

Dreyfus demanded exoneration, not merely a physical release from jail; he pleaded for a recognition of absolute innocence and an admission of error on the part of his accusers and persecutors, not an executive pardon. How can treason to one's country plead "extenuating circumstances"? The court action, and verdict, was as ridiculous as it was atrocious. Popular passion was at fever heat, and the question of guilt, or innocence, of the individual Dreyfus was subordinated and then absolutely lost sight of in the political conflict, where anti-Semitic, anti-Republican, pro-army and pro-clerical fanaticism ran high. The compromise verdict of Rennes, being false, disloyal and inhuman, satisfied no one who revered Freedom and Justice. Dreyfus's attorney had been shot, and Emile Zola, whose pen had expressed the convictions of real

patriots, had to flee from France. Truth, however, could not be downed by race hatred, religious bigotry, army politics, or anti-republicanism. An ever-increasing number of Frenchmen, protesting vigorously against the flagrant, disloyal treatment of France to one of her citizens, championed the cause of Dreyfus for vindication, and the Cour de Cassation, in 1906, finally ordered a thorough investigation, with the result that on July 12th it was unanimously decreed that Dreyfus was absolutely innocent of all crimes as charged and that his conviction had been based on forgeries and lies. Later (June 4th, 1908), when Zola's remains (died 1903) were being moved to the Pantheon—symbolizing a kind of civic canonization—Major Dreyfus, then a Knight of the Legion of Honor, was shot by an anti-Semitic fanatic and the would-be murderer was acquitted by the court, his defense being that he had merely intended a "demonstration." The Dreyfus case was a terrible indictment of the War Department and of other elements and factions of France, and the complete separation of Church and State—the disestablishment of the former, the laicization of the latter—was largely the result of the Dreyfus conspiracy. In many of its phases the disloyalty of France, as a nation, to Dreyfus, one of its citizens, is without a parallel in the pages of history, ancient or modern.

Nations are notoriously perverse and slow in learning their lessons. The Dreyfus case had barely been disposed of before a Minister of France, Jean Louis Malvy, was hounded by the "Plutarch group" of the French army and persecuted by an emotional and essentially unjust nationalistic ele-

ment that is always prone to believe the worst of any citizen, and credit, as if it were a just court decree, every accusation made against the honor, integrity and loyalty of one of its fellows. Patriotism should protect all equitably and not seek to ferret out and make political or faction-branded scapegoats. Malvy was humiliated, disgraced, banished, and his health irretrievably ruined, merely because he had the ill fortune to have a name which commenced with "M" and finished with "y," so, because of this coincidence, it was claimed that he was the author of letters written to Mata Hari, a German spy, which were signed M . . . y. After years of exile, it has been found that the fateful letters were written by a General Adolphe Messimy, a "babbling old person," who had been Minister of War for three years prior to the World War and was infatuated with the notorious Javanese dancer and war spy. Messimy's belated confession has resulted in the rehabilitation of Malvy to "honored" citizenship, and France is treated to a "Hearts and Flowers" dénouement of still another fierce political episode in her emotional history, where mob fanaticism and factional psychology seem to persistently eclipse calm, cold fact and crucify human justice. Malvy's health and his mental anguish of years are apparently of little concern to the State, now that his countrymen magnanimously admit that France has treated one of her sons unjustly. The effect of state disloyalty and human injustice on the part of one's fellows collectively can never be eradicated from any human soul; even when the wound seems to heal, the scar remains.

Every great man has been compelled to stand alone and has been great in spite of his fellows. Some men have lived, acknowledged as great abroad but denied and humiliated by their fellow townspeople and fellow countrymen. "A prophet is not without honor, save in his own country." The greatest episode of history and tradition, illustrating the disloyalty of a country to one of its sons, is found in the ministry and violent death of Jesus of Nazareth. Christ was arrested by His countrymen, tried and condemned by His countrymen. On the complaint of His countrymen He was taken before Caiaphas, the Hebrew high priest, and the Sanhedrim—the Jewish Council—who condemned Him. When taken before Pontius Pilate, the Roman governor, Pilate examined Him according to law. His initial statement is significant—"Thine own nation and the chief priests have delivered Thee unto me; what hast Thou done?" After the hearing and judicial consideration, Pilate reported "to the chief priests and to the people, 'I find no fault in this Man.'" When Pilate learned that Christ was a Nazarene he sent Him to Herod Antipas, tetrarch of Galilee and part Jew, then sojourning in Jerusalem, claiming Herod's jurisdiction, but Herod "set Him at naught and mocked Him" and returned Him to Pilate, who endeavored to set Him free, but His countrymen demanded His life with cries of "Crucify Him"—free Barabbas, the notorious, lawless bandit, who was in prison at the time for sedition and murder, but crucify the godly Christ, who had done harm to no man or living thing. Pilate, the Roman, affirmed, "I am innocent of

the blood of this just person," and the fellow countrymen of Christ replied, "We have a law and by the law of our land (the Jewish law) He ought to die, His blood be on us and on our children," and they abused and tortured the greatest Hebrew of all time as they hastened Him to His doom on Golgotha. The cry of Christ on the cross has rung down through the ages, "My God, my God, why hast Thou forsaken me?" but God works His will on earth through men, and it is men—one's friends, one's fellows and one's countrymen—who forsake and suffer a gross miscarriage of justice—never God.

XVI.

NATIONAL LOYALTY—PATRIOTISM

(*Ninth Part*)

THE love of country is a prime virtue, but the Fatherland and Mother Country should be as loving parents to citizen children. We hear much of the allegiance, service and loyalty that a man owes his country, but little of the prime obligations of a country to its individual citizens. Loyalty should be reciprocal; at times, however, its demands have been and are very one-sided. During and prior to the Napoleonic wars, the British navy was kept manned by the press-gang. Merchant vessels were stopped at sea and men were taken off by force to serve in the fleet—"free" Britons, who we are told in song "never shall be slaves." In 1795 the counties of Britain were required to furnish their quotas of men, and by impressment, we are told, the navy "became flooded with the scum of the jails and the workhouses" and with the unfortunate and the unlucky pressed, by force and trickery, into the service. History tells us that in 1797 the victims of the press-gangs and of the impressment by civil authorities, who "liberated" debtors and others confined in prison in order to make their counties' quota, "combined with the so-called United Irishmen, of whom large numbers had been drafted into the fleet as rogues and vagabonds, gave "a very dangerous political character to the mutinies in the navy at the Nore and

on the south of Ireland.” One cannot imagine the old Romans exhorting their shackled and whip-driven galley-slaves to be patriotic and loyal to Rome before a naval engagement. It does not take much flight of imagination to perceive the similarity between much of the personnel of the British fleet during the Napoleonic wars and the galley-slaves of old, yet Nelson’s signal from the “Victory” to the British fleet at Trafalgar, October 21st, 1805,—“England expects every man will do his duty”—is quoted generally as a magnificent patriotic appeal to the loyalty of England’s sons. Apparently the entire personnel manning the British fleet fought like tigers, and they annihilated the last lingering fear that Napoleon would ever carry his desolating arms into the British Isles, but what just claim had England upon the lives and loyalty of many of her sailors who had been tricked, cheated of liberty and were virtual prisoners on board the battle fleet? Possibly the patriotic propaganda picturing the French as devils caused English press-gang slaves to fight for what they believed was the lesser evil, but the spirit of loyalty is shamed by the enforced “patriotic” demands by a country of citizens who are not free. The average man will fight for a country worth fighting for, but no country that is disloyal to her sons is worth fighting for while such disloyalty exists; loyalty cannot exist in any land unless the citizens enjoy true liberty, and the many honor and protect the one just as they demand of the one that he honor and protect—if necessary, with his life—the many.

Napoleon cursed Europe with the modern con-

scription and forced military-training plan. The principle that every able-bodied man is liable to be called on for the defense of the State dates from the earliest times. The French Act of 1798, passed by a Council of France in defiance of popular opinion following the law of 1793, made Napoleon great, France temporarily predominant, bathed Europe and a large part of the world in blood, gave Prussia a grievance and an "inspiration," led to the Austro-Prussian and Franco-Prussian Wars and later to the World War. The Jourdan Act of 1798 prescribed the liability of *les défenseurs conscrits* to serve from their twentieth to twenty-fifth year of age; the State takes five years of each young man's life, uses him and trains him for war. Prior to Napoleon's spectacular rise to fame on a "democratic" wave of revolution, soldiering as a profession had lost its lure; trade had become more profitable than armed plundering, and the longer the peace periods in Europe, the fewer became the men trained at arms who were available to fight. Following the peace of Westphalia and the close of the great era of religious wars, dynastic wars for acquisition of territory were waged, but since land without inhabitants to pay revenue was of no value, the principle of moderation was introduced into the conduct of hostilities, altogether foreign to their nature. When professional soldiers were prevented from pillaging towns, living on the fat of the land without regard to law, and even in an enemy's country were forced to submit to discipline, soldiering became no longer remunerative compared with legitimate industry, agriculture and commerce, and, moreover, the glitter was tar-

nished and the restraint of license made the profession unattractive to the so-called daring spirits.

The conscription law compelled men to train to fight, and to fight whether they wanted to or not. Originally couched in the appeal of "*La patrie en danger*" and always described as a homeland defensive measure, it operated to make France a militaristic nation, then an imperialistic nation, and Napoleon set out to dominate the whole world and create a French hegemony by blood, using "defense conscripts" to impose his despotic will upon all peoples—fighting in defense of France with originally claimed defense levies in far-away Russia. The absurdity of defense conscription as practiced is evident. An imperialistic nation conquers in some far-away land and then needs soldiers of the homeland to defend its possessions, or else it is argued that the best way to defend the homeland is to invade the enemy's country and the first principle of warfare is to be prepared and strike first; in other words, if your neighbor state is friendly, attack it in "defense" and make it an enemy. The patriotism that enslaves its citizens makes such diabolical procedure possible, and, moreover, history shows that such absurdity has not only been very common, but it prevails to this day. The conscript soldier compelled against his will to join the national armed force, to fight in a foreign land, or to invade a neighboring state, is no more free than the victims of the press-gangs of Old England or the galley-slaves of Ancient Rome. Compulsory military service is of the devil; history proves it, and only imperialistic militarists and the grossly ignorant and unread can defend it.

To train at voluntary camps or at school with military discipline for home defense, is a different matter; to take years of every young man's life, train him for war, inoculate him with the germ of a dishonest, bigoted and "superior" nationalism is anti-social, disloyal and irreligious.

At Leipzig in 1813 Napoleon said to Metternich, "A man like me cares little for the lives of a million men," yet Napoleon was permitted by Frenchmen to think, talk and act as France. Napoleon was France, and as such was grossly disloyal to Frenchmen and to humanity in general. Real civilization has been and is being expressed by a growing sense of the worth and sacredness of human life; reverence for the individual and his distinctive personality is the great virtue; violation of it, the great sacrilege. The steadily developing spirit of humanity, the religious spirit—the loyal spirit—has abolished the most vicious forms of human slavery, and it is progressing until man will be free in fact and war will pass from the earth as a hideous dream.

Louis Pasteur (1822-1895), French chemist, son of a tanner and classified as dull and "mentally mediocre" at school, ranks high among the world's truly great men. Pasteur, in a recent voting contest, headed a list of world heroes, being placed higher than any general and military conqueror of history. "Two opposing laws seem to me now in contest," said Pasteur, shortly before his death. "The one a law of blood and death, opening out each day new modes of destruction, forces nations to be always ready for the battle. The other a law of peace, work and health, whose only aim is

to deliver man from the calamities which beset him. The one seeks violent conquests, the other the relief of mankind. The one places a single life above all victories, the other sacrifices hundreds and thousands of lives to the ambition of a single individual . . . which of these two laws will prevail, God only knows. But of this we may be sure, that science, in obeying the Law of Humanity, will always labor to enlarge the frontiers of life."

Loyalties of the nation and fatherland cover not only the loyalty of individual citizens to country and of country to citizens, but of country to the visitor, guest, immigrant and "the stranger within the gates." A home or house gets much of its virtue and reputation from its attitude to guests. A family, community, or nation that is hospitable and generously receptive is humanly loyal; the measure of honest and friendly hospitality expressed is an index of civilization, culture and true religion.

National Loyalty cannot be complete unless it is hospitable. Every Fatherland is a Homeland, and a real home is hospitable and friendly to guests and strangers. A nation's honor is analogous to a family's honor; both demand friendly consideration and hospitable treatment to "the stranger within the gates." Christianized Europe has not been as willing or desirous of expressing this wholesome virtue as have either contemporary "heathens" or the pagans of old, and, of all religions, that of Christ should stand predominant in its friendly, solicitous and protective interest to the stranger, the foreigner and the outlander. Christ combated Jewish solidarity vigorously and taught

not only tolerance of the foreigner, but brotherhood. Paul, writing to the Ephesians, said, "Ye are no more strangers and foreigners but fellow-citizens and of the household of God." Christianity is essentially Universal, but so-called Christianized nations and communities have been the most intolerant, prejudiced, unfriendly, suspicious and exclusive peoples in history. Pagans of old were generally courteous, hospitable and protective to guests and strangers, but in the Dark and Middle Ages of Christendom the foreigner was invariably treated with suspicion and antagonism. There were sections where no "stranger" could settle if a single citizen resident opposed him; where the law required that he be tortured if the circumstances surrounding his visit aroused suspicion; where he could not be harbored in a private and friendly home for more than three days, and where residence, without a patron to champion him, automatically resulted in slavery. Even in believedly liberal England, a foreigner, or stranger, found off certain stated roads "and making no noise of bell," could be killed as a thief, and as late as Henry VIII's reign foreign artificers were prohibited by law from working in the kingdom. France was far worse, and in that land unfortunate foreigners were plundered, taxed outrageously and sold into slavery. The *droit d'aubaine*, a barbaric custom of looking upon a foreigner as a serf and treating him accordingly, continued down to modern times; even native Frenchmen, wandering to some other section of France, were liable to be enslaved and become native *aubains*. The laws that made this condition possible in a

claimed Christian land were not abolished until 1790, and not until the statutes of 1819 and 1832 became effective were the rights of foreigners in France put on a relative equality with native citizens.

Trade, and selfish economic interest, has been a greater factor, apparently, in developing tolerance of foreigners and national hospitality, with equitable treatment, than has religion. Communities and nations have scorned, outrageously maltreated and violated foreign scholars and teachers sojourning in their midst, but have seldom expressed their venom and brutish intolerance upon merchants and bankers—Christian or even a despised Jew, if he were very rich. The government of Venice turned Giordano Bruno, an invited guest of Giovanni Mocenigo, over to Rome, and Venice professed to be proud of its power and independence and jealous of its rights. Bruno, however, was only a scholar and owned nothing but ideas, and did not Venice have learned men of its own? If Bruno had been “a German merchant or a Dutch skipper,” he would never have been ignominiously dragged from Venice; as an influential business guest, or as a representative of a foreign class that it was to the commercial well-being of Venice to keep friendly relations with, he would have been protected by the Venetian State, even against foreign or papal troops and hierarchical bulls, or interdicts, of excommunication. Another conspicuous illustration out of the myriads made available—even by pro-National and pro-Church authoritative histories—of disloyalty to the foreigner, or “stranger within the gates,” is afforded by Miguel Servetos’s (Ser-

vetus) experience with Geneva, the home of Calvin Protestantism. Servetus, a Spanish subject, a learned man and a competent Doctor of Medicine—being the first to discover the circulation of the blood—passing through Geneva, en route for Italy, quietly and reverently attended church service, was there recognized by religious fanatics as a man of liberal views and was promptly arrested, being thrown into prison without having committed any crime and without even being accused of violating any of the laws of the community; his personal belongings were confiscated and he, an ardent follower of Christ and a most religious man, was declared guilty of “heresies against the foundations of the Christian religion.” He was burned to death. Geneva, governed by Protestants who had demanded so vociferously “the right to their own opinions,” was as diabolically intolerant as Roman Catholics—church and states,—and Calvin proved himself to be as devilish in his frenzy as any Hound of the Inquisition. What “rights” has a man, citizen or stranger, in a community or country governed by bigoted authority or by mob hysteria? Loyalty is sane, sound and true; it is not found in fanaticism, nor in any form of violent or prejudiced emotionalism.

Jonathan Swift said that most men have just enough religion to hate their neighbors, but not quite enough to love them. If men’s religion is so impotent that the emotion it creates fails to rise to the level of positive virtue in one’s relations to one’s known neighbors, there is little hope for loyalty being expressed to mankind, described in more general terms, whether the widening circle be lim-

ited to one's fellow countrymen or expanded to humanity—all men of all nations and races. If men are not loyal to their colleagues and their fellow-citizens, they can never be expected to be loyal to the stranger or foreigner. No people can be loyal unless they are friendly, tolerant and hospitable to strangers and guests; no nation is loyal that fails to protect the foreigner within its borders and guarantee to all citizens, residents and transients, the same measure of justice and consideration.

Human beings from time immemorial have been governed by (1) the man with the sword, i. e., physical power and the authority that comes from leadership gained or held by might and arms; (2) the man with the book, i. e., the priest, and originally the medicine-man, who dominated the mind primarily through superstition, awe and fear. Both the sword and the book, through organization developed by experience and the embracing of opportunity, have founded despotic systems, and both, originally capable of rendering great service to man, have dominated, overridden and enslaved him. At times the sword and the book have opposed each other, but generally they have been allies, contributing to the subjugation of man—body and soul. The sword makes use of the book and the book of the sword. Among the so-called dominant white races, neither has stood alone. The sword surrounds itself with book authority and resourcefulness; the book maintains itself by crafty and superstitious play upon unthinking ignorance, but does not hesitate to resort to the sword, directly or indirectly, to enforce its will. In Christendom the sword and the book have founded na-

tions and extended empires overseas. Physical might, guile and falseness have triumphed over religion and the human spirit. The book, by its suppression of the real learning, science and philosophy of the ancients, caused the Dark Ages; the Renaissance, together with the Reformation, weakened the authoritative organization and slackened the mind-enslaving fetters of the book and brought about an era of hope, increasing light and human individual liberty. Gradually, knowledge and wisdom have displaced the authoritative book of superstition, fanaticism, and irrational and debasing fear. The sword has been wrested from divine-right tyrants and hereditary despots; it has not been sheathed, however, or even blunted, for new authorities have vied with other authorities in the passion for power and dominance; but it is doomed and man will come into his divine inheritance—freedom under law that concretely expresses Universal Justice, and harmony with God and his fellows, that alone is religion. The triumph of spirit over the book, and human worth, with justice, over the sword will be the triumph of the religion of loyalty. Through freedom, education, and the truly religious and human spirit will emerge real democracy, with a natural aristocracy of genius and merit. The sword, symbolic of crude force and physical might, and the book, emblematical of superstition and authoritative ignorance, revealed and exclusive, were outlawed by spiritually minded sages centuries before Christ, and were denounced by Christ Himself. The opposition of Christianity to Christ is significant and appalling, but the word, the code, the creed, and the material vehicle can

never displace, suppress, or triumph over the truth, beauty and immortality of immutable spirit. When individual man, a productive and coöperative human being, triumphs over his lower self and his dwarfing weakness, his erroneous conception of life and his stupid ignorance, then will Christ triumph over the world, the spirit of loyalty reign supreme and God's will be done on earth.

“Ring out the slowly dying cause
And ancient forms of party strife,
Ring in the nobler modes of life,
The sweeter manners, purer laws.

“Ring in the valiant man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be.”

The man with the sword seeks and exercises authority over the physical bodies of men; the man with the book seeks and exercises authority over men's minds and souls. Any authority that is not in harmony with immutable and universal law, order and justice is belittling to man, enslaving and disloyal. There is only one real unchanging and eternal authority in the world, and that is God; the name is synonymous with spirit, and part of this spirit dwells in every man. The unfettered vital human spirit, or soul, senses its oneness with God and recognizes the authority of Cosmic Spirit—and that only. The true and proper relation of the human being, both individual and collective (as associations, communities, nations, races and churches), to immutable, infinite, omnipotent and eternal spirit can only be attained and maintained

by loyalty; the bond resulting from the earnest and persistent exercise of this virtue is religion and, moreover, it is the only religion.

Nationalists, since Roosevelt emphasized the point, have talked much of Race Suicide. The general attitude of certain self-appointed preachers of patriotism has been to encourage certain classes to rear larger families and other classes to practice Birth Control. But who can tell, amidst the educational advantages and underlying democracy of opportunity in the United States, whose sons or daughters may rise to heights of genius? Cultured people seldom rear large families, and their attitude is not so short-sighted and indefensible as is claimed by ardent nationalists. America, the great melting-pot of nations, has for centuries been breeding great men, earnest workers, enthusiastic and brainy achievers in every walk of life. The alarm now being broadcast, "Beware of reproducing from mediocrity," is far-fetched. The history of our country discredits it, and in much that is termed mediocrity lies the germ of vital world-moving power. America's great men have almost invariably sprung from poor people, from what is branded today as commonness and mediocrity. Cultured people are thinking and well-educated people. Their families are not always limited by choice; neither do small families indicate parental selfishness. It is not, as is frequently claimed, a conflict between the immediate interest of individuals and the more permanent interest of the State. Cultured, thinking parents feel a direct responsibility, not only to God, but

to their offspring, as individual human beings, for the children they bring into the world. Real parents do not rear children for the State, but the State exists for the benefit of parents and children. When the State cannot protect and fails to consider the well-being of its citizens and its children, it is not worthy of support. Parents bring children into the world to live to be useful, to be happy—not to be cannon fodder,—to be free, not serfs, to live in harmony with Universal Law as children of a beneficent God and brothers of their kind, not as numbered and shackled units of a system, authoritatively schooled, drilled as destroyers and controlled from cradle to grave. A state should be worthy of children and be capable of protecting and developing its children for useful work in the world and for the advancement of civilization based on soul culture, before it urges large families. A state should make itself, its government, its policy, its aspirations, and its ideals more appealing to its thinking citizens if it expects them to rear children over which the State has the right of decreeing life or death, freedom or slavery, happiness or misery. The State today needs to make more attractive to its people the obligations of parenthood. Parents who bring sons into the world to swell the armies of a militaristic state, and thereby increase the capacity for evil on the part of an aggressive, imperialistic state, may be heralded throughout their native land as National Patriots, but in the last analysis their self-sacrificing care in nurturing, rearing and developing their offspring to manhood may operate against the will of God on earth and function as disloyalty to humanity, being directly

opposed in its operation to the Universal Spirit, which is loyalty to and of God and man.

The prime essential of loyalty is not expressed by martyrdom, but by a life of useful service; not by throwing life away, but by protecting and properly valuing it. Christianity was not founded, as is claimed, on the blood of self-effacing martyrs, but it has survived in spite of its barbaric imaginings, thereby proving its initial spiritual greatness. To die by the sword, or at the stake, is not an infallible proof of loyalty to state or religion; it may indicate sheer bigotry of opinion, mental hallucination, or mere ignorance. It is far grander to live for truth as the free individual mind and spiritual inner self sense it than to die for it and "quit cold" if such demise is not forced on one by external authority. Religious persecution and hierarchical inquisition unto death are things of the past in most lands today, but the evil of nationalism in a religious sense still exists, with its persecution of real individuality, its authoritative propaganda, decrees and inquisition, its arbitrary and tyrannous laws, supposedly for the safety of the State, but actually in operation for national supremacy, national prestige, national advantage, national egoism and national power.

We have heard much of national honor, but generally what is labeled as "honor" is mere egoism, pride and bigotry. Such so-called honor is, in reality, dishonor and should elicit not vain satisfaction but disgust and shame. There is only one standard of virtue in the world, and national honor is merely expanded personal honor. That which ill becomes a man should not be considered moral or

excusable if performed by a nation. A national or an international code of ethics will be merely the spiritual code affecting the individual man, expanded and applied to the realm of collective men, governments and nations. National honor should be just as void of passion, prejudice, avariciousness, imperialism, theft, deceit and murder as personal honor.

Every great war, with armies flung far afield, has stately been a war of defense. Every great and so-called world war in history has been a war to end all wars. The ancient Greeks were fooled into actually believing this as they shed their blood for world peace, and the propaganda used over two thousand years ago is identical with that of today. War never has and never will create peace and ultimate harmony. No beliefs are proven to be right or wrong by war. The strongest, the best organized, the richest and the most enduring will win, but victory at arms may or may not be the triumph of world-advancing principles; it may be temporary but distressing defeat. Victory by force breeds intolerance; defeat by military power is pregnant with irritation, rancor, distrust and rebellion. Justice and universal law of spirit and rightness alone can settle conflicts between men and peoples. Peace with justice, and there can be no lasting peace without justice—merely a truce, an armistice, a respite,—can never be attained through hegemony. Peace comes only through mutual concord and willingness to conform with the Universal Law of Justice, which, unlike national ideals and the egoistic moral sense of humans, does not change with every few degrees of either latitude or longi-

tude. War reveals man's nobility and his ignobility, his loyalty and his disloyalty, his gullibility and his mental resourcefulness, his serfdom and his organized capacity for inflicting harm and evil on the world and his fellows. Following every great war, where each side has been fighting for some believedly great thing, generally idealistic in propaganda claims—but crudely and selfishly nationalistic in fact,—there has come to thinking people and a war-surfeited, suffering and bereaved people a period of disillusionment, which carries with it disgust for force and cunning in all their ramifications, and skepticism regarding religion and the worth and *raison d'être* of man.

Men will always be willing to be conscripted to defend their homes, their loved ones, their friends and fellow countrymen, but not for much longer will humanity tolerate conscription for aggression, invasion and for overseas defense of "possessions." National loyalty will not be undermined, but purified, when men and women are brave enough to express what they honestly feel and determined enough to stand for their rights and make a democracy democratic in fact and a republican system of representation represent in truth the desires and demands of the majority of the people. Men who have courage to die often lack the courage to stand apart from the sheep and parrot herd. Men are influenced by propaganda, by the hysterics of patriotism, by the religious phase of a politically dominated nationalism, even to the extent that they are willing to be shackled and fight for what is said to be human freedom. Any nation that has a conscripted standing army in times of peace is milita-

ristic, and whether it claims to be a monarchy or a republic is unimportant. There is nothing, from the standpoint of virtue, universal principle and human loyalty, to choose between Napoleon, Bismarck and Wilhelm of Germany other than that Napoleon was the originator of modern militaristic serfdom and the teacher, as well as the oppressor, of the Germans; since 1871 France has kept her wounds open and encouraged militarism as much as has imperial Germany.

National loyalty demands that a nation act as a unit body to express the desires of the people, i. e., of a popular majority. On all matters of moment involving relations with foreign peoples, which are far-reaching and may lead to hostilities, it is vital that government not only represent but express the views of the people themselves. National governments, believedly superior to the people, and ignoring or indifferent to their desires, declare war; no nation of supposedly civilized people in the world today would, by referendum vote, declare war on any other people and invade foreign territory—if given the true facts in any controversy, void of bigoted and emotional “patriotic” propaganda. Governments that plunge a people into war against the wishes of the majority of the citizens themselves are disloyal to the people. Men, and the mothers and wives of men, who are not only called upon to fight, but are arbitrarily conscripted, should have a voice, by direct ballot, as to whether there will or will not be war. This is the only way to ban armed hostilities between nations. What governments composed of a relatively few men cannot or will not do, the great spirit surging

through the hearts of vast numbers of human beings can readily accomplish. The truly loyal spirit, loyal to one's real self, to one's family, to one's community and friends, to one's countrymen and to one's kind as well as kin, will ban aggressive, vindictive and punitive warfare between civilized peoples, and if such are tabooed there can be no wars of defense and, therefore, no wars of any kind. National loyalty is loyalty to one's fellow countrymen. The government of a state or a nation is not loyal unless it at all times expresses the will of the people. To demand loyalty, a government should and ultimately must be loyal to the people that it was created to serve. A disloyal administration and a disloyal legislature cannot command and is not worthy of the loyalty of a people. No government can be too democratic when the lives, fundamental happiness and well-being of its citizens are at stake. Governmental loyalty to people on matters of tremendous moment will give the citizens, by referendum vote, a chance to declare their direct will at the polls. Such loyalty will beget loyalty and will show national loyalty big enough to be permeated with the spiritual essence of a common humanity. True national loyalty never detracts from legitimate patriotism, but while it fosters and protects the spirit of love and animated regard for the homeland, it acknowledges the national loyalty of the patriots of other lands, and this sympathetically and coöperatively, knowing that all national loyalties are necessary parts of the great universal loyalty of man to man, and man to God, that alone makes human life on this

globe worth while and progressive toward the spiritual ideal.

“For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rain’d a
ghastly dew

From the nations’ airy navies grappling in the central blue;
Far along the world-wide whisper of the south-wind rushing
warm,

With the standards of the peoples plunging thro’ the thunder-
storm;

Till the war-drum throb’d no longer, and the battle-flags
were furl’d

In the Parliament of man, the Federation of the world.

There the common sense of most shall hold a fretful realm in
awe,

And the kindly earth shall slumber, lapt in universal law.”

XVII.

UNIVERSAL LOYALTY

(*First Part*)

SENECA said, "God divided man into men that they might help each other," and again, "Esteem it a great thing always to act as one and the same man." Humanity *en masse* is a vast aggregation of individuals possessing diversified endowments, with different degrees of development of their peculiar inherent faculties, and variability of growth and soul culture; but each individual, nevertheless, is a separate unity and a distinct personality, no matter how apparently degraded or exalted, poor or rich, weak or powerful, ignorant or wise, submerged in the drudgery of monotonous, meaningless life or sublimely inspired by the soul's vision.

Every man is a special creation of the Almighty, and the endowment of a man, the land of his birth, the determination of sex, wealth and power, are all a matter of what we term *fortune*. We are what and where we are because of the revolving wheel of destiny, actuated by some unknowable law, which, in the ultimate, will prove that its instances of seemingly gross injustice are only apparent—not real.

Men are created as they are, because the work of the world demands such variable creations. Progress would cease if all men were cast from the same mold and born in a similar setting. Peculiar

talents are demanded for the meritorious performance of every task of life; and for each piece of work to be executed a man is born to creditably accomplish it. The man and his work may, or may not, come together; the man may perform his appointed task ill or well, but the work of the world goes onward, and progress is perpetually made, now rapidly, now slowly, depending upon whether the individual and the collective efforts be efficient or inefficient, timely or tardy. The law of evolution is the law of growth and development by performance.

Man is inherently a social creature; his destiny, however, admonishes him to "swim smoothly in the stream of nature, and live but one man." Each man is dependent upon his fellows, but humanity is dependent upon the individual. If mankind should stifle the individuality of man, which is his personality, his initiative and his creative difference from other men, there would inevitably ensue a reaction of harm; if an individual violates the social obligation and duty to his fellow man, his usefulness to the world ceases. Men live for man, and man for men, and all for God. No man can live a life of service or worth-while life in the world unless he is loyal to his fellows and his God; and no group of men, a nation, or the entire human race can express loyalty to man unless they encourage him to realize himself in full measure, in harmony with the great Cosmic Plan of Creation, which demands progress toward perfection.

Every man performing his duty in the world is substantially expressing his loyalty. All the duties and obligations of the civilized man, the duties that

every man owes to his fellows, are to be interpreted as expressions of loyalty. Loyalty is a supreme good, a universal, human good; it is the harmony of the real inner self with the real selves of one's fellows and the reality of the world. True loyalty, which is of the spirit, never worked real harm to any man. A cause is a worthy one when loyalty to it promotes or furthers the universal loyalty of all mankind. When men become enlightened enough to be fellow servants, faithful to the one great cause of universal loyalty, they will share the same conscience and be as one, enjoying unity with the Cosmic Spirit and aspiring toward the Great Ideal.

Royce has said that "a cause is good, not only for me, but for mankind, in so far as it is essentially a *loyalty to loyalty*, that is, is an aid and a furtherance of loyalty in my fellows. It is an evil cause in so far as, despite the loyalty that it arouses in me, it is destructive of the loyalty in the world of my fellows. If I am loyal to any cause at all, I have fellow servants whose loyalty mine supports. In so far as my cause is a predatory cause, which lives by overthrowing the loyalties of others, it is an evil cause, because it involves disloyalty to the very cause of loyalty itself."

There can be no true loyalty to an evil cause, and loyalty can never be antagonistic to loyalty. That which is real and positive supplements and intensifies; error and vice, on the other hand, are negative; allegiance to a negative is disloyalty to the positive. Loyalty must be greater than oneself; it must be essentially social and unselfish. The real loyalty of a man can never mean or work harm

to any other man's loyalty. It has been well said that loyalty is neither aggressively warlike nor intolerant. It is the spirit of universal peace, of helpfulness, usefulness and achievement.

Loyalty is not a badge, but a spirit. It is not a flag, symbol, or uniform, but a disposition of soul and trend of a life. It is expressed by thought, purpose and action, and not by colors, forms, creeds, dogmatized beliefs, or even by speech or writings. There is a difference between a *stamp* and a *seal*. A stamp is a symbol of time and power—it suggests names and dates, facts and figures, but the seal is used to produce a definite and characteristic impression; it represents no date or fact, but a quality, an atmosphere, a distinction. Loyalty is the seal of the divine, impressed upon the soul of man; it is the power behind character, the love behind the act, the sympathy and fellow-feeling behind the word, the understanding and intuitive friendship, with sublime confidence, which radiates from the personality.

Loyalty must needs be expressed by whole-hearted service. "They serve God well who serve His creatures." It has been said that one man, when he has rendered service to another, is ready to set it down to his account as a favor conferred. Another is not ready to do this, but still in his own mind he thinks of the man as his debtor and he is conscious of what he has done. A third, in a manner, does not even know what he has done, but he is like a vine which has produced grapes and seeks for nothing more after it has produced its proper fruit. An act of service should be one of usefulness; it should express good-will but never patron-

age; it may be gracious but never condescending. Any act which deliberately tends to place the recipient under obligation to the doer cannot be construed as one of true human service. An act of reciprocation has but little innate virtue; it requires but little moral excellence to "kiss the hand that feeds," or to do good to those who take the initiative in doing good to us. Christ asked, "If ye love them which love you, what reward have ye? Do not even the publicans the same?"

There is an old Eastern story of a rich Persian with three sons, who sent them away to travel in the world for three months and agreed to give a priceless diamond to the one who should earn it by the noblest deed. The first reported that during his journey he had been intrusted with a parcel of valuable jewels. He could have enriched himself with a few, and they would never have been missed; but he gave the parcel back to its rightful owner exactly as he had received it. "Was not this a noble deed?" "My son," replied the father, "simple honesty cannot be called noble. You did what was right and nothing more. If you had acted otherwise, your deed would have shamed you. You have done well, but not nobly."

The second son said that one day he saw a playing child fall into a lake and he rescued it. "You did only what was your duty," said the father, "and you could hardly have left an innocent child to die, without making an effort to save it. You acted well, but not nobly."

The third son, upon his return, said, "I had an enemy who for years has done me much harm and sought to take my life. One evening I was passing

along a dangerous road which ran beside the summit of a steep cliff. As I rode cautiously along, my horse started at the sight of something lying in the road. I dismounted to see what it was, and found my enemy lying fast asleep on the edge of the cliff. If he had rolled over he would have been dashed to pieces on the rocks below. His life was in my hands. I drew him away from the edge and then woke him and told him to go on his way in peace."

"Dear son," said the father, "the diamond is thine; for it is a noble and Godlike thing for a man to succor an enemy and to reward evil with good." This is practical loyalty to the ideal of universal brotherhood as taught by Christ and the spiritual philosophers of all ages and all climes.

There is an old Chinese proverb that says, "He that would rise in the world should veil his ambition with the forms of humanity." He that will be truly great must have the ideals of loyalty as his goal and the spirit of loyalty as his motive power, and there can be no loyalty—no matter how alluring it may appear—the fidelity to which works lasting injury upon others, or, in the last analysis, harms one's real self.

Griggs has said, "There can be no true heroism, no independent greatness which does not spring from the heart of common humanity, and there can be no true social union which does not depend upon the highest individuality, the most independent consecration to truth. The evolution of social solidarity is the necessary complement of the development of personal life. There is no true good for one that is not good for all."

Throughout the ages of history and tradition, men have worshipped virtue in the abstract, but to this day it has not been seriously studied in the concrete and absorbed into the soul. Men have always wildly applauded the sentiment of a virtue, but have closed the eyes of their souls to the light radiating from it. An ancient writer tells us that the very men who looked down with delight where the sands of the arena were reddened with human blood made the theatre ring with applause when Terence, in his famous line, proclaimed the brotherhood of men.

The loudest talkers in the interest of tolerance have been the most intolerant; the professed disciples of the religion whose keynote is love and peace have been the most cruel and warlike in the world. There are virtues which men profess to admire but never accept. Loyalty demands the sincere, whole-hearted subjection of one's life, its impulses and its purpose to the cause of one's fellows, and to that Universal Power which is the source of all that is good, real and eternal in the world, and to all that is law, order and reason. When an attempt was made to introduce gladiatorial contests into Athens, the philosopher Demonax appealed successfully to the better feelings of the people by exclaiming, "You must first overthrow the altar of pity." To see people or animals suffer and complacently behold their anguish is inhuman and disloyal. Remove all compassion and sympathy from the human heart, and man becomes less than a brute. Before an autocratic government can deliberately plan and set in motion a diabolical, ruthless war of aggression,

they must of necessity be willing to do what the so-called pagans refused to do—they must first overthrow the altar of pity and banish from their hearts all human sympathy and compassion.

Loyalty to one's fellows means loyalty to all mankind. It is universal loyalty without regard to continent, country, zone, color, race, language, or religion. The greatest philosophers of old believed in universal loyalty; through the ages, wise men have considered that "all men are brothers"; the poets of all eras have gloried in the theme of universal human loyalty. More recently William Lloyd Garrison said, "Our country is the world—our countrymen are all mankind," and Thomas Paine in the *Rights of Man* says, "My country is the world, and my religion, to do good." This is a splendid expression of loyalty—loyalty to man and loyalty to the God of men; loyalty to the power behind man and to the spirit within him. Patrick Henry, in the Continental Congress, September 5th, 1774, proclaimed, "I am not a Virginian, but an American." This is the spirit that expands from the home to the town, thence to the state and one's country; but if the spirit is a proper one, why draw the line at country?—it will grow and progress whether we will it or not, for its goal and the limit of its development is the universe. If nationalism will not grow into universalism, then the growth from the free city to the state, and from the baron's fortress, with its serfdom, to the country, with its free men and parliament, is founded on error and has been in the wrong direction.

In a real democracy the flag must ever stand for humanity and for those democratic and humanly

loyal principles which alone can give to mankind an opportunity for the expression of all that is noble in man. A democracy is the government of a people by themselves; therefore its flag should be kept unstained and worthy of honor and adoration—a perpetual reminder of the cause of universal loyalty and universal brotherhood.

Democracy is not the absence of government, for such is anarchy, neither is it mob-rule or class domination. The “people” does not mean the so-called *common* people, but *all* the people. True democracy demands a national aristocracy of culture, character and genius, which will, because of proven merit and not hereditary privilege, produce the leaders in government and human progress. The rule of the most ignorant class of society, with its diabolical class consciousness and restricted vision, would prove to be a despotism more intolerant and unjust than the rule of any autocracy or tyrant of history.

The universal factor of democracy calls men upward to the realization of their better selves; the attributes of a natural aristocracy are open and possible for all. The class spirit of the so-called *common* people is the spirit of failure, defeat, jealousy and resentment, and to it is allied the spirit of vengeance. The indolent and disloyal gravitate to this level by their denunciation of the Cosmic laws governing life, and keep alive the consuming flame of social discord.

The most radical “social” organizations, which preach the doctrine of universal brotherhood, are usually the most anti-social, class consciousness being the very foundation of their claimed “brother-

hood." The organized brotherhood of the poor, or of the ignorant, or of the failures in life cannot be considered better in any degree than an organized brotherhood of the rich or of the so-called well-bred, and in real merit it is certainly far below a brotherhood of the educated, cultured and successful. To grade a democracy into classes, and to organize such classes into social units for the expression of class power, kills the spirit of democracy; and any government by a class, be it rich or poor, capitalistic or wage-earning, is a despotic oligarchy and essentially unjust.

That which is socially "radical" is not necessarily human and loyal. When the European war broke out, international brotherhoods, claiming universal ideals, soon degenerated into hostile national brotherhoods, and the "brothers" rushed into the *mêlée*; even the Germans proclaimed that it was their duty to shed blood in the interests of "democracy." Any organization that exists in the spirit of a vindictive protest, waiting for a chance to "get even," and that avowedly owes its power to class feeling and foment the idea of class warfare—even going so far at times in its most vicious branches as to resort to dynamite and sabotage—cannot be actuated by any real feelings of universal brotherhood, universal peace and harmony, universal justice, or universal loyalty. Theirs is the spirit of Pan-Germanism, different only in direction—not in degree; theirs is the spirit of hatred and war—the war of classes and a belief that might makes right. Class consciousness, no matter of what class it may be, exists in a spirit of avarice or vindictiveness, piracy or revenge; it develops a lust for power and

repudiates all law of humanity and democratic government.

Universalism is the ideal toward which human evolution must progress. The roots of the race are in the past, and are many; the trunk of the tree of shelter and security is one—a unity. Universalism will not be unmindful of obligations and characteristics, neither will it be a nauseating mixture of variable and contrary attributes. It will become a complete whole, like the world itself, with its poles and its zones, but all blended and made harmonious by spiritual forces. Internationalism will be a co-operation of tolerant nations, each with its intelligent working patriotism, forming together a great, effective world government, united in the common purposes of humanity, universal justice, universal law and universal loyalty.

Martial (40-102) decried the mental attitude of men who, claiming interest and fidelity to much, were loyal to none. "He who lives everywhere, lives nowhere." To be in proper sympathy with Italy, one living in Rome must first be a good Roman. Epictetus refers to Socrates, the grand old democrat of Greece, and to Diogenes, the lover of men, as of the whole earth—not of any particular place. "When men ask a man of universal sympathies, 'Of what country, state, or city are you?' he should answer, 'Of the world.'" President Butler of Columbia has said that "a citizen of no state, but only of the world, is hopeless nonsense." But the grand old seers of Greece were not citizens of *no state*; they merely refused to permit their loyalties to be restricted and confined within geographical limits. Socrates fought for Athens and will-

ingly died rather than defy her laws, but his loyalty was not confined to Athens. Zeno declined citizenship in Athens, for he felt that if he accepted he would be thought to hold too cheaply the place of his birth. Epictetus asks in one of his discourses on Universal Relationship:

“If you limit yourself to Greece or Athens, why do you not further limit yourself to that mere corner of Athens where your body was brought forth? Is it not evidently from some larger local tie, which comprehends not only that corner and your whole house, but the whole country of your fathers that you call yourself an Athenian or a Corinthian? He, then, who understands the administration of the universe, and has learned that the principle and the greatest and most comprehensive of all things is this vast system, extending from men to God; and that from Him the seeds of being are descended not only to one’s father or grandfather, but to all things that are produced and born on earth; and especially to rational natures, since they alone are qualified to partake of a communication with the Deity, being connected with Him by reason—why may not such a one call himself a citizen of the universe! Why not a son of God? And why shall he fear anything that happens among men?”

Much has been said in popular patriotic writings against the “colloidal internationalism” of persons who place humanity before country. There is, however, quite a difference between the impractical pacifist who affirms that he is a citizen of *no state* but the world, and the universal loyalist who stands firm in love of country and allegiance to her laws and yet is spiritual enough to proclaim that there is a law higher than national law, and a loyalty higher than national loyalty.

When a man, who intelligently understands what he says, insists that all men are of the same great family and the world is the common country of all, why should his belief, which has been expressed by

almost all of the world's philosophers and by Christ, the founder of our universal religion of love, be termed "colloidal internationalism"? It cannot be "colloidal" unless it goes much further and says that nations should cease to exist, and races, colors, the cultured and educated, together with the illiterate, ignorant and vulgar, and every conceivable kind of humanity, be thrown into a melting-pot to form a gelatinous mass. Such a mixture would inevitably ruin the whole. No lover of mankind would recommend a great mongrel, physically-degenerate people as a substitute for many virile races operating in harmony, in geographical settings suited to their color and characteristics—physical and mental.

Yet within certain limits our own great nation is a potent living example of the possibilities of internationalism or universalism. We do not look with favor upon the intermarriage of peoples of distinctly separate races, and we rightly, for well-proven scientific reasons, frown upon the blending of black, yellow, red, and white blood; nevertheless, we are a mixed Caucasian people, and the American is a universalized white man—the product of every light-colored nation on earth. Whereas it is true that the people of certain nationalities in the United States do not generally intermarry with other races, this very fact indicates the possibility of universalism as applied to distinct and separate nationalities as well as to those of blended blood; for America, consisting of the peoples of many nations, is *one* nation, and in times of stress, the hyphen of peacetimes must and will disappear from both sight and consciousness.

The United States census of 1910 revealed the fact that 35 per cent. of the population of our country were foreign born, or born of one or both foreign parents. There were over ten million British and Celts, going back only one generation; over nine million Germans, over four and a quarter million Latins and Greeks, three and a quarter million Slavs, and about three million Scandinavians in our great melting-pot of a nation.

One cannot fail but be impressed, in looking over the casualty lists of our national forces now in France, with the incongruous contrast and combination of names. The lists are distinctly American and forcibly bring to mind our inherent cosmopolitanism and apparent lack of that homogeneity of race that has ever been considered essential in the forming of a virile nation. The names seem to have been chosen at random from all the nations of the earth. Never was there such an army in the world—not in the Crusades, nor behind the eagles of Imperial Rome. What we notice in our army lists is evident in all other compilations of citizen and resident names. It has been well said that the founders of our nation builded better than they knew. "They went about to build a nation out of federated states; but they achieved, unawares, a Pentecost of patriotism, a union in one spirit, out of every race and every tongue."

Before the war, foreign immigrants were landing upon our shores at the rate of about one million per year. They represented every conceivable class and grade of foreign peoples, and America, in a wondrous spirit of universalism, absorbed them all. Universal brotherhood, however, does not

mean haphazard mixing of races and peopling of the earth in defiance of their nature, physical fitness and temperament, but it does mean universal compassion, universal interest, universal coöperation and universal tolerance. It will ultimately grow into allegiance to one universal principle and one universal religion—*Loyalty*.

There can be no universalism without intelligence. The first step toward the ideal is universal education; the second step is universal freedom, with the overthrow of all fettering and oppressive oligarchies, and the third step is universal coöperation among democracies, which express the wills of free-thinking peoples and are impressed and actuated by the spirit of humanity and universal loyalty.

How can any land, held in dire ignorance by despotism, grow over night into a democracy? Russia's plight is pitiable. France, with a people far more intelligent, on the average, went through seas of blood in the greatest of all internal revolutions. The ruling powers were overthrown and murdered; aristocracy suffered by the union of "the guillotine and the worship of the Goddess of Reason," which degenerated for a time into nothing more than the unrestrained, fanatical expression of the most depraved human passions. The masses fought for democracy and then, as beasts in the jungle, fought among themselves for leadership, senseless opinion, and to satisfy depraved passion, with its lust for both power and blood. The revolution of the masses for democracy resulted in the creation of an autocracy of the vilest militarism, with a most ambitious despotic form of absolutism,

and changed its course time and time again before, with the world against it, it settled down, after almost a century of strife and instability, to what now seems to be a lasting democracy.

The people of Germany are much nearer democracy than are the Russians; an overthrow of autocracy, with its militarism, in Germany would find a relatively well-educated, industrious people, fitted to assume the principles of democratic government, if only the "authoritative" teachings of Pan-Germanism and all its pernicious effects could be eradicated from their minds and the reaction of extreme Socialism properly guarded against. The Teuton nations are not the only peoples subjugated by autocracies. The leading and most aggressive nation of the Orient should not be ignored. Is it not strange that the world politics and national alliance for the believed good of the peoples have decreed that a people who worship their ruler as a god, and whose government is in the hands of a powerful autocratic few, are now in the great world-combat allied on the side of those nations whose battle-cry is supposedly "Democracy and Liberty"?

Because of ignorance and the superstition of ignorance, because of the reaction of injustice, oppression and intolerance, the world is far from the ideal of internationalism and universal brotherhood, but if the ideal were easily reached, it would not be a great ideal. The vision of universal brotherhood would shape and guide the courses of men who can and will think for themselves, and all such should have the moral courage to stand firmly for an ideal that time must ultimately develop into a reality. A man ashamed of his soul convictions, and who

represses his inner aspirations toward a greater loyalty, is a coward and a traitor to that divine part which is within him; a man who is fearful of being branded as "impractical," because he holds in his heart a truth too great for a disloyal world to acknowledge, is unworthy of unity with the soul of the world.

A. E. Zimmern well expresses relative values in the range of loyalties, specific and intimate, general and remote, expanding from family to the universal when he says: "As we can sublimate our love of individuals, so we can sublimate our love of country, not quenching or denying our patriotism, but consciously dividing and apportioning it. We must learn to preserve for our blood and nation that precious part of our gift of service which, just because it is intimate and of the family, cannot be offered directly to humanity; but we must learn also the more difficult lesson of transferring to the international stage, the arena where men, because they are men, labor at common tasks and seek the greatest common measure of coöperation, all these interests and loyalties which safely and rightly belong there. This is the claim and call of the modern Caesar, whether his separate capitals remain, as they are today, in London, Paris, Washington, and the other centers of state-sovereignty, or whether mankind can rise, if not in our own day, to the level of a single allegiance. We shall neglect that call at our peril. For, unless we render unto Caesar that which is properly his, unless we discard our unthinking and divisive nationalism, our noble sentiments will avail us nothing, and in the civil war of the angels, patriotism against patriot-

ism, Mammon and Beelzebub will come into their own."

These are days when practical idealists are needed. The world cries out for men who, with their eyes on the stars, keep in touch with the pulse of the earth and, with their feet on solid ground, see clearly the next step ahead. An "idealist" who thinks of the goal to the exclusion of all that is about him is stumbling in the dark, even if his direction is right. A man who sees *only* that which is at hand is more apt to act in error than to do the right thing. Without a star to give direction to his efforts, he has all of the points of the compass to choose from, and the immediate, rather than the future, becomes supreme. Fred. Edw. Smith, Attorney-General of Great Britain, after pointing out many difficulties in the path of any international covenant, significantly added, "It is worth while trying to reach the ideal, however, for it is far better to hitch your wagon to a star than to a machine gun." A man needs today that loyalty which is tolerant and indulgent of the views of others; a loyalty that is distinctly rational in its dealings with the problems of the world, and that is idealistic in its truth and universal in its scope, so that it guides him aright in a world of unprecedented error and chaotic forces, but a world, nevertheless, which furnishes a wonderful field for loyal service.

It is loyalty of a low order that is partisan. Most forms of loyalty, aside from one's inherent obligations, are to a great degree elective, the result of individual choice and indicative of the mental decision of a free will. Loyalty is not a static or passive virtue, but a dynamic force expressed in action

and service. The essential thing in life is to be sure that the *cause* for which one expresses his loyalty is human, universal and Godlike. The great loyalty—the supreme loyalty to the great Cosmic Ideal—is made up of an infinitesimal number of loyalties relatively large and small, but all necessary for completeness, and through them all the same vital, coalescing spirit runs true.

“The history of mankind is but the story of man allied to his fellows for mutual benefit, struggling amidst various degrees of human segregation to combine his individuality with a social organization, striving always for freedom of thought, for the ascendancy of reason, for the practical application of heaven-born visions, and for the utilization of divinely-inspired genius.

“History is a ladder of civilization and culture; each rung a great invention, an epoch of victorious individualistic reason, often marred with a surface scum of social opposition, but, nevertheless, subliminally fostered by that social organization and law of segregation which seemed to oppose its birth. History pictures to us the stifling of genius, and the antagonism of society to cataclysmic invention; but without segregation and organized society there could be no invention, no development, no culture and no progress.”—*The Individual and Society*.

We are of necessity *associationists*—we might use the word *Social-ists*, if it had not been so profaned that today it is itself chaotic and meaningless. There is no man who does not believe in association—in the strength that comes to individuals by social coöperation. Association does not refer to the community principles advocated by Fourier in France, or Brisbane in America; it is not a Utopian scheme which “has been ground out of the brains of pseudo-philosophers who mistake vagueness and impracticability for sublimity.” It is an amalgamation, a coalescence of individuals in which each maintains his distinct personality, fortified and strengthened

by the human power of the harmonious aggregation of the human units.

The Christian Church unites its believers of all nations in the one inflexible creed, but leaves them apparently free to live their natural external lives and display all their national characteristics and differences. The unknown author of *Aguecheek* says of the Roman Catholic Church, which is only one branch or part of the entire Christian Church, "When I see the light-hearted Frenchman, the fiery Italian, the serious Spaniard, the cunning Greek, the dignified Armenian, the energetic Russian, the hard-hearted Dutchman, the philosophical German, the formal and 'respectable' Englishman, the thrifty Scotchman, the careless and warm-hearted Irishman, and the calculating, go-ahead American all bound together by the profession of the same faith and yet retaining their national characteristics, I can compare it to nothing but a similar phenomenon that we may notice in the prism, which, while it is a pure and perfect crystal, is found on examination to contain in their perfection all the various colors of the rainbow."

When a religion can draw all nationalities into one profession of faith, we see that progress has been made along the road of universal brotherhood and universal religion. There is something inadequate about a religion, however, that presumably binds men's hearts in faith and love and in adoration of the Prince of Peace, and yet cannot keep its professors from flying at each other's throats when nationalism, with its patriotism, intervenes. The religion of Christ is profaned when its professed followers repudiate its doctrines of universal love

and it becomes degraded to the plane of irrational national superstition by those who wage aggressive warfare and in their hearts worship not Christ but Bellona, the goddess of war, with her three hand-maids, Blood, Fire and Famine.

From the time that the Nordic European peoples half-heartedly "accepted" Christianity, and were believed brought into the fold of the Christian Church, they have shown very little spiritual discernment. They have been like the neighbors of Philemon and Baucis of Greek mythology, who failed to recognize the gods and expelled the deities from their homes when they unostentatiously requested hospitality.

The Christ is not the primitive Jewish Tribal God of Battles. Oscar Wilde tells us of the real Christ of old, and the spirit of the same rejected Christ today, when he says:

"My heart stole back across wide wastes of years
To one who wandered by a lonely sea;
And sought in vain for any place to rest;
Foxes have holes and every bird its nest,
I, only I, must wander wearily,
And bruise my feet, and drink wine salt with tears."

This is the Christ, born in a manger and later heralded as the Messiah, who was to deliver the Jews from bondage. The expectant populace hailed Him as their King and deliverer; they shouted "Hosanna to the Son of David." A little later, when His deep spirituality and simplicity had disappointed their emotional, patriotic spirit, and had proclaimed that "they that take the sword shall perish by the sword," they cried out, "Crucify Him! Crucify Him!" Throughout the Christian era the church and state, with the supporting

chorus of an unthinking, herd-like people, have been shouting with their lips, "Hosanna to the Son of David," and their selfish, unloving and disloyal hearts have been crying, "Crucify Him! Crucify Him!"

XVII.

UNIVERSAL LOYALTY

(*Second Part*)

FATHERLAND, in all so-called "Old Countries," is a word full of tradition and sentiment. It is not only one's native land, but generally the native land of one's father and of one's ancestors, generation after generation, back beyond transmitted legendary lore, written record, or memorial. The word *fatherland* is pregnant with meaning because in primitive days the father as head of the family, or of a clan or tribe, exercised great authority and was revered almost as a god. Today we refer to the Christians' God as "Our Father" and, moreover, we imaginatively, but definitely, place Him in a domain where He is supreme—a heaven, which is a sort of spiritual fatherland. America, a relatively young country, to many of its citizens is a land of adoption, not their fathers' land and, possibly, not their own native land; but the word *fatherland*, nevertheless, carries with it the thought of one's country, one's homeland, the fatherland of one's children, the land of family or human brothers that nurtures and protects.

Fatherland is dear to all noble hearts, but religion should sanctify fatherland in one's relations with one's fellow countrymen, in one's relations with humanity in general, and in a nation's relations, as a community of individuals, with other

nations and with all people inhabiting the universe. A geographically restricted fatherland is a transitional sphere or zone of Human Loyalty; it is not the ultimate, but an important development beyond the ego and immediate family; the goal of mental and spiritual progression is Humanity, with Universal Loyalty to man and to the God or Father of all men. The fatherland of the loyal man is the world; the fatherland of the human soul is the universe.

Robert C. Winthrop said: "There are no points of the compass on the chart of true patriotism." We should go further, however, and say that there are no human and no geographical limits to the spirit of the true religion of loyalty, which is the only unalterable patriotism of man, beyond time and place. A loyal man is a patriot; he loves his country and his fellows, is devoted to their welfare and supports their highest interests always. The Religion of Loyalty is the great universal religion which will hold men together, to their country and to their God. The world will progress until all the great religious and ethical systems will merge, like the colors of the spectrum, into one white ray of pure religion, free from name, creed, dogma and theology, but living, resplendent in beauty and gloriously dominant in power. When men in their souls experience the love, responsibility, tolerance and coöperation of brotherhood, then will the world behold the universal loyalty of men and see revealed the glory of the sublime Religion of Loyalty—the loyalty of all men to all men, of all men to God, and of God to all men.

No man can be loyal to his fellows and be selfish,

arrogant, unsympathetic and intolerant. The restrictionist or exclusionist, whether the realm of his limited domain be family, town, state, country, or hemisphere, is naturally bigoted, and his mental attitude cannot fail but dissipate concord and prevent reciprocal fellow-feeling. The seemingly hard and fast line of race and national division must be eliminated as a barrier between the hearts of men before the mission of Christ will be fulfilled.

Boris Sidis was once asked by a Rabbi for advice about the education of his little boy. He replied, "Teach him not to be a Jew." The professed man of God, prejudiced to the core, departed in wrath. He did not care for education, but for "faith." He did not wish his boy to become a useful man, large-hearted, tolerant and loving, with sympathy for all humanity, but he desired him to always remain a race-conscious Jew.

Intolerance is not a vice that is exclusive to any one people or to any one religious belief; it is not exclusively Christian, and in the realm of Christianity it is not by any means exclusively Protestant. "Those most likely to suffer from intolerance are themselves intolerant." The mass solidarity of Jews and Catholics has done much to spoil the blast for America's melting-pot; they do not and they will not fuse. As Don C. Seitz says, "In habit, customs and social life, they choose to remain apart from the mass, and then complain that they are unwelcome, forgetting that the exclusiveness is their own." Of all the numerable sects in the United States, the Jew and the Roman Catholic Christian alone insist that the unborn shall belong to them; in this lies the seat of American resent-

ment. Solidarity may favor for a time the perpetuation and strengthening of a religious belief; politically, it may develop the egoism of a people or a faith, for do not candidates for office, and even parties, unscrupulously cater to them and knavishly angle for their votes *en masse*? In the ultimate, however, all peoples and all religious faiths are harmed by exclusive solidarity. By deliberate and unwarranted massing, rather than melting, they express intolerance, bigotry and a subtle claim to superiority such as "The Chosen People" complex; such a mental attitude causes generally similar intolerance and bigotry to flow to them in reaction, and this to their own detriment and to the positive harm of all. The martyr type of religionist, long-suffering and heroic, invoking our sympathy and, at times, our admiration, has been overdone. The early Christians considered martyrdom as an express route to a heaven of selfish reward and ease; medieval Europe persecuted the Jews, both with and without cause, and the race grew strong; but today all persecution of the Jewish people in democratic lands is either imaginary or the logical effect of a Hebrew-originated cause which demands, seeks and works for it. The Episcopalian and the Methodist can both be very intolerant, and often are; the Roman Catholic is not behind either of these, or of any other Christian Protestant sect, but neither is the Jew, who often loves to pose as the persecuted, the afflicted and the ostracized. But there is another side to this affectation. "Are there many Gentiles in Bensonhurst (a Brooklyn suburb)?" one Jewish lady asked of another. "Not enough to be annoying," was the happy reply.

Solidarity is socially disloyal; it is militaristic in substance and belligerent in effect. To mass for common defense against one's enemies may seem justified, but history cannot show one single relatively powerful defensive army that was not ultimately used to attack and invade. Organized numbers held together by prejudice and propaganda—religious or racial—never remain on the legitimately defensive; they are apt to follow such well-known military tactics and admonitions as "The best defense is the most vigorous attack" or "To be prepared and strike first and hard is the best strategy." Mass, when organized and conscious of its solidarity and strength, always carries with it the proverbial chip on the shoulder, enticing some one to knock it off. Mass looks for trouble so hard that it makes it; it also encourages and incites the formation of protecting, competitive and resisting combative organizations. It substantially expresses bigotry, intolerance and human disloyalty, and it breeds and promotes it in others, anti to itself and diametrically opposed to everything else real and worth while in the world. Loyalty fuses, blends and amalgamates; it unites and binds all men, all peoples, all religions. Until the racial and religious prime elements in the United States coalesce far more completely in spirit, we cannot expect to see universalism with respect to nations to any great extent.

It is far easier to subscribe to a belief in brotherhood than to definitely and practically act as brothers. The problem of brotherhood and of a common Universal Humanity is the whole religious problem on the doing side. The Religion of Loy-

alty is complete and beyond all other phases of religion because it *is* and demands the loyal thought and the loyal act; it does not preach, it *does*; it is not talk, it *acts*; it does not profess, it *performs*; it does not seek to upset Universal Law, but it is whole-hearted conformity to law; it does not inactively dream of the glories of the future, it works in the present and leaves the future to God and law, in which lies absolute justice. Some brotherhoods are a mere pretense, claiming general and, at times, universal qualities and practicing the most narrow bigotry. Some talk the language of brotherhood, but seek for blood; they discourse on love in the abstract, but operate with hatred in the concrete. Some profess and feign to mend the world's ills, but see to it that they make fame and fortune out of the transaction. Some brotherhoods urge a mere change in autocratic domination—a change of collar, but the same fetters. In true and real spiritual brotherhood, which must needs be loyal and universal, there are no fetters, no class, no privileged, but all are brothers, with a common spiritual father, and sense inherently a common binding loyalty and obligation one to the other.

The great problems of the day, industrial, international and racial, are fundamentally all religious problems; they are problems of brotherhood; problems of human interests and of human loyalty that only the Religion of Universal Loyalty can solve with justice, resultant well-being and ultimate happiness. The all-important thing about a professed religion is not its creed, but what it actually accomplishes in bringing its followers into a practical

working oneness with God. When a creed of religion, with its claims of human brotherhood, interferes one iota with the actual practice of brotherhood, the creed becomes sacrilegious. It is far better, as Christ taught, to be the servant who says "I go not," but goes, than the one who says "I go" and goes not. John W. Herring has said that "there are certain great basic needs of the universal soul of man, and certain truths that shine out of these needs. And the greatest of these needs is for love, and the greatest truth is brotherhood. And there are certain special needs of individuals, or of groups, and certain truths that shine forth from those special needs. Thence come the legitimate divisions of mankind—the sacred cultures which enrich our common life. Will it not follow that if all men are free in an era of active generosity to follow their own souls' needs wherever those needs may lead, there will be no loss? Each group will retain its own special richness unchallenged. And what is more, the great truths that are of all mankind will bind us together in the universal harmony, and lift us out of ourselves until our souls beat in the universal rhythm."

For centuries, men and institutions have preached a form of universalism, but have never learned that sympathy and tolerance are the first essentials of a world-wide brotherhood. Rousseau preached liberty, equality and fraternity; he advocated an unrestrained individuality, but the freedom he offered was circumscribed by the dogmatism of his own intolerance. In the *Social Contract*, which became the Bible of the French Revolution, he wrote, "We must mercilessly banish from

the Republic all sectarians who say, 'Outside of our church there is no salvation,' for such intolerance in matters of dogma necessarily entails intolerance, inequality, injustice and dissension in civic affairs." Rousseau did not see that he had fallen into the very same error of which he accused his opponents, and a few lines further on he dared to write, "The State should, therefore, accept as members only those who adhere to this moral and social creed, and should visit with the severest punishments, even with death, whosoever, after having accepted it, shall deny it either by word or deed." This is the acme of intolerance; it is the spirit of the Inquisition.

Luther fought for liberty of conscience and for a religious faith based on the Bible, but it was the conscience of Luther and the Bible as interpreted by Luther. Calvin proclaimed religious freedom and protested against the enslaving of the human mind by the hierarchy of Rome, but he diabolically caused Servetus to be burned at the stake in 1553, for differing with him in the non-essentials of his religious belief.

The wars of Christendom have been caused by the ambitions and aggressiveness of dynasties and by the devilish intolerance of the church and of religious factions while they professed allegiance to the peace-loving and humble Christ. In the struggle between the Protestants and the Catholics, the most horrible atrocities that mortal mind can conceive have been perpetrated by both parties. Intolerance has always generated the most bitter hatred, and the intolerance of the professed followers of the tolerant Christ has not only caused the most monstrous "religious" wars of history, but, in

dealing with foreigners and so-called infidels, it has countenanced and even sanctioned the most depraved dishonesty and unscrupulous conduct. The history of the Crusades reveals the astounding fact that during the struggles for Palestine in the days of Saladin, chivalry, honor and trustworthiness, with strict conformity to the demands of treaties, were found on the side of the supposedly unscrupulous, blood-thirsty and warlike Mohammedans, whereas the Christians, by the order of the church, considered agreements with "infidels" merely as "scraps of paper" to be destroyed whenever it seemed necessary or convenient. The church decreed that the knightly word of a Christian to a Mussulman was not binding upon the Christian, for the pledge "was not heard and could not be recognized by God." This is the acme of religious intolerance; it has existed throughout the ages between branches of churches and between nations and peoples, and to this very day it exists with all its psychological perverseness and resultant human suffering.

Universal loyalty cannot be realized by breadth of vision alone; it requires depth as well as breadth, and expressed human sympathy as well as vision. Mere breadth of view and of interests may be but a shallow, unnavigable swamp; what the world needs is depth as well as a wide and comprehensive area, with channels deep enough to carry stable thoughts of real substance that operate for the benefit of the world and the advancement of new civilization and universal tolerance, understanding and loyalty. In this age of reform there is much social "radicalism" that is not only impractical and

nauseatingly thin, but extremely dangerous for any people to navigate. Much that passes today as breadth of thought and interest is superficial; all that savors of class, equalitarianism, and all that is essentially emotional, whether in the social realm or in the domain of religion, lacks depth and is naturally void of that Cosmic truth and reality through which alone definite and lasting progress can be attained. Ellen Key has truly said that today "we stand at the very verge of a state of culture which will be that of the depths, not, as heretofore, of the surface alone, a stage which will not be merely a culture through mankind, but a culture of mankind. For the first time the great fashioners of culture will be able to work in marble instead of, as heretofore, being forced to work in snow."

In most men, surface-feeling, i. e., emotionalism, is substituted for depth of feeling; thoughtless habits, the result of mental indolence and reverence for "authority," displace reason, and prejudice takes the place of individual conviction. Men so easily swayed are led to over-accentuate grievances, but are blind to the real causes and unable to determine the proper remedies; they are the field of the reformer and the revolutionist, and because of their lack of depth, intelligence and real manhood, they are a menace to the world and to their own highest interests. Such men ignore their birthright, and in their mental lethargy they atrophy their reasoning and rational, God-given minds. They cannot perceive truth, for truth is of the depths; they cannot stand firm upon a foundation of virtue, for virtue is truth, power and manliness. There cannot

be goodness and rightness in the world without wisdom and without receptiveness to as well as appetency for truth. Man cannot attain to wisdom unless he uses his mental endowment to the fullest possible extent, and is loyal to his God by being faithful to his trust. The ignorance of indolence, with its non-use of faculties, is disloyalty. Universal loyalty demands human culture; universal brotherhood and true religion can never be realized until men are actuated by wisdom and realize themselves.

Cobden, the British "Apostle of Free Trade," denounced the workings of international diplomacy and dreamed of a time when war would cease and the barriers between nations would be broken down by commerce. Socialists and communists have dreamed of a day when the common cause of labor, the world over, would swamp all believedly rival interests, and an equalitarianism would be born from a greater injustice supplanting a lesser injustice; the result would be the despotism of a surviving class which, because of its nature, could never express culture and human, or world, progress, but irreligious and disloyal mediocrity. Mazzini, the Italian Republican and Unionist, dreamed of the realization of an international system in which the several nations, more intensely national than ever, would hold their organized strength as a trust for mankind. Every philosopher worthy of the name has had a vision of universalism, but true cosmopolitanism can never be attained by economic means, or by endeavoring to harmonize effects, or by the utilization of force, no matter who directs it, or by the numerical predominance of a class; it

can never be realized by the working of any phase of injustice or by the humiliation of any people.

Loyalty is a spiritual power, and the attainment of universal loyalty is a religious ideal. A federation of nations, without any one being robbed of independence and full liberty under law, an international court, or some form of coöperation between nations which are willing to subject themselves to international law, will be the great, momentous step that will bring near to man the true ideal of universal brotherhood. The steps immediately before the world, in order that nations may become subject to law, are (1) the elimination from power of all dynasties, and (2) the civil constitution of every nation must be democratic in spirit. Before these conditions can be properly met, the people who constitute a nation must be educated, i.e., cultivated to realize themselves, and must be freed from the mind-blighting domination of every form of arbitrary authority, and in such a way and with such a degree of progress that fanatical iconoclasm, void of religion, does not supplant faith, and that license does not masquerade as liberty, and anarchy triumph over law and order.

Liberty and justice are for all men; not for a favored people or class, but for all mankind. Nations are associations of individuals and there is only one ethical code and standard of right for *man and men*, for individuals, nations and races, for religions and churches. It is essential to progress, culture and happiness that nations be actuated and that peoples be governed by the same high code of honor and rightness that is demanded of individuals. On our Independence Day of this year

(1918), President Wilson at Mount Vernon stated what, in his belief, are the war aims of the Allies; he expressed concretely the demands of the spirit of universal loyalty, which have been held for years before the eyes of a suffering world as the Great Ideal toward which peoples and governments should strive. Being an Ideal, its beauty has been ridiculed, but its basic truth must of necessity ultimately prevail, as chaos gives way to law and irrational passion to reason and wisdom. The democratic peoples of the world allied against militaristic Teutonia and the despotic dynasties of Europe are fighting for:

I. "The destruction of every arbitrary power anywhere that can separately, secretly, and of its single choice disturb the peace of the world; or, if it cannot be presently destroyed, at the least its reduction to virtual impotence.

II. "The settlement of every question, whether of territory, of sovereignty, of economic arrangement, or of political relationship, upon the basis of free acceptance of that settlement by the people immediately concerned, and not upon the basis of the material interest or advantage of any other nation or people which may desire a different settlement for the sake of its own exterior influence or mastery.

III. "The consent of all nations to be governed in their conduct toward each other by the same principles of honor and of respect for the common law of civilized society that govern the individual citizens of all modern States in their relations with one another; to the end that all promises and covenants may be sacredly observed, no private plots or conspiracies hatched, no selfish injuries wrought with impunity, and a mutual trust established upon the handsome foundation of a mutual respect for right.

IV. "The establishment of an organization of peace which shall make it certain that the combined power of free nations will check every invasion of right and serve to make peace and justice the more secure by affording a definite tribunal of

opinion to which all must submit and by which every international readjustment that cannot be amicably agreed upon by the peoples directly concerned shall be sanctioned.

"These great objects can be put into a single sentence. What we seek is the reign of law, based upon the consent of the governed and sustained by the organized opinion of mankind.

"These great ends cannot be achieved by debating and seeking to reconcile and accommodate what statesmen may wish with their projects for balances of power and of national opportunity. They can be realized only by the determination of what the thinking peoples of the world desire, with their long-ing hope for justice and for social freedom and opportunity."

Real progress can only be achieved through the growth and development of loyalty, and the substitution of a greater loyalty for a lesser. But there is after all only *one* loyalty in the world; that is founded on truth and Cosmic law and is expressed by virtue, of which the most important attributes are justice and love.

The Elder Pliny remarked, "It requires the lemon as well as the sugar to make the punch." Both poles, darkness and light, heat and cold, summer and winter, male and female, are necessary for completeness. The blond, blue-eyed, aggressive white man of the North was created for his peculiar geographical setting; the dark-skinned, brown-eyed, more meditative and relatively inactive inhabitant of the enervating tropics, for his. The sour and the sweet are necessary for the punch, the two extremes of mankind are necessary for the proper population of the globe.

The proud, self-satisfied Caucasian may boast that he can set at naught the laws of nature and live his span of years wherever he pleases on this

earth; but, amidst surroundings unsuited to his physiological and psychological being, he degenerates, and in the third generation his descendants disappear. The restricted religion of one race does not appeal to the bounded religion of another, but when these religions lose their creeds, dogmas and man-written confessions of faith, it will be found that all worship the same God and all acknowledge the same fundamental spiritual fact and do homage to the same Creator, law and virtue. Loyalty to mankind and universal loyalty to God are of the future and the goal to which men will strive; they are bound to come ultimately or else all law must reverse itself and the world go backward into chaos.

The object of a human life is to render service to the world and to his fellow beings; there can be no higher eulogy to any departing soul than that he has left the world a little better than he found it, or that he leaves as a memorial a world made somewhat better by his life. Some individuals take solo parts in life, others take part in the duets, trios, and quartettes, others sing in the great supporting chorus, and some play in the vast orchestra; each must do his part with the powers which have been bequeathed to him, and a reckoning will be required of every man according to his talents. Homer, in the *Iliad*, causes Sarpedon, the son of Jove, to nobly say, "I go either to excel or to give another the occasion to excel." If I cannot of myself do great things I will hold up the hands of the man who can. If I can achieve nothing myself, I will not grudge another his achievement, but will help him to do, and glory in what he accomplishes. "Every intellectual advance," said Griggs, "at-

tained by one man is an added intellectual power to all others."

If the history of humanity could be written, it would contain a continuous, never-breaking thread of records of noble men who have lived amidst discouragements and heart-rending distress for the benefit of their fellows, of men and women who have suffered the pangs of living martyrdom, and who, at times, have gone to their death actuated solely by a spirit of love and loyalty for their fellows.

Pestalozzi, the prophet of the New Universal Education, like St. Francis of old, wedded poverty, and with sublime self-sacrifice lived a life of service, teaching the hitherto neglected poor. Froebel, neglected in childhood and youth, and when at school unjustly imprisoned, was persecuted throughout his life of noble purpose and self-sacrifice. The Ptolemaic system was still held a century after Copernicus had rediscovered the knowledge of the ancients, and had promulgated his theory for which many disciples of the astronomer suffered deeply, even unto martyrdom. Newton was bitterly and contemptuously attacked when he propounded his theory of gravitation, and he had but few adherents when he died. Bacon, Descartes and Locke found their ways beset with untold difficulties and persistent expressions of the most ignorant and bigoted intolerance. Hume was fifty years old and Kant sixty before either received any recognition. Beethoven, Mozart, Dante and Shakespeare were but little thought of during their lives, and all suffered much injustice. Shakespeare was considered so lightly that for a century after his

death this greatest of poets was forgotten and unread.

The Portuguese are very proud today of their only poet, Camoens, but while he lived he had to subsist on alms collected daily in the streets by a black slave whom he had brought with him from the Indies. "Saints are canonized only after they are dead." The applause of the world to genius seldom bursts forth until the genius has passed beyond, where human eulogies and monuments mean nothing. It is said that the brilliant Keats died an untimely death because of the intolerant attitude of the critics and reviewers of the time, accompanied by an absolute indifference on the part of the public to his immortal work. A highly-strung, sensitive genius, more than any other man, needs the support and encouragement of the sympathetic and understanding loyalty of humanity, but the world must needs travel far before it will have reached the exalted plane where it can promptly greet the genius, the idealist, and the poet among men.

Berthollet, the French chemist, was a brilliant man, who did very important mental work in the world. He died a martyr to science, having too often tested upon himself the effect of poison on the human body. Grace Darling, on the other hand, is typical of those, with no original or particularly strong mental powers, who have given their "all" in the spirit of universal human loyalty, and that effectively, even though the little they could give seemed insignificantly small. She was a weak, consumptive girl of twenty-three years, the daughter of the Keeper of Longstone Lighthouse,

yet this frail girl, in an emergency, exhibited rare and daring courage, resourcefulness and heroic fortitude. With her aged father she manned a small boat, with seas running high; she gave her "all" loyally for mankind and saved many lives, that seemed inevitably doomed, from the ill-fated "Forfarshire."

Florence Nightingale (1820-1910), the "Cheering Angel" of the Crimean War, gave herself, body and soul, to the work of mercy in founding and operating hospitals for sick and wounded soldiers—a form of pioneer work which has led to the great "Red Cross" International Movement. By her presence and sympathy, this woman heartened innumerable sufferers, and at Scutari earned for herself a place among the immortals of humanity.

"Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.

* * *

A Lady with a lamp shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood."

"Don't be anxious to see how much you can *gain* by your training, but how much you can *give*," said Florence Nightingale, the original "Lady with the Lamp." The loyal service of humanity demands much, but in the reaction from whole-souled, unselfish service there is a soul-satisfaction and joy beyond words. Universal loyalty is the spirit of unselfish love directed by an inner conscience which reflects Cosmic sanity. A loyal man does

not love men only so far as they deserve his love, and hate them so far as they oppose him. Christ was crucified, expressing His great love for mankind and pity for His persecutors. Christ in righteous wrath denounced evil, He drove the profaners of the temple from the sacred place, He scathingly rebuked the hypocritical, religious teachers of His day, but He never attempted to overcome hatred by hatred, and on the cross He prayed in anguish of soul for His cruel murderers, "Father, forgive them, for they know not what they do." Edith Cavell, the British martyred nurse, gave her life not only for her country but for humanity.

"I have felt with my native land, I am
one with my kind.

I embrace the purpose of God, and the
doom assigned."

Hers was a universal loyalty; hers was the spirit of Christ. Like her Master, she believed that ultimately love must overcome hatred, and just prior to her cruel death—the victim of a ruthless and vindictive, barbaric nationalism—she nobly expressed her soul-belief, which is worthy of being an eternal tenet of the spirit of universal loyalty: "Patriotism is not enough; I must die without hatred or bitterness toward any one." It is this attribute of the God in man to which hatred must unconditionally surrender; it is this spirit of the divine, inherent in man, which, when it breaks its confining shell of external authority and domination and bursts forth from its prison of delusion and error, will triumph over every form of injustice, intolerance and evil that is now rampant in

life, and will make hideous, aggressive warfare not only impossible but unthinkable.

“But whether on the scaffold high
Or in the battle’s van,
The fittest place where man can die
Is where he dies for man.”

The bells of the world have tolled for aspiration, for progress and for victory, and they have also tolled for retrogression, for death and hideous massacre. In the reign of Charles IX of France (1572), the bells tolled backwards as the signal, given by the Court, for the most outrageous, bloodthirsty, premeditated act in history—the massacre of the Protestant Huguenots, in which it has been estimated that from thirty thousand to seventy thousand innocent, unsuspecting people were murdered in cold blood. During the French Revolution the bells tolled backwards and hell was let loose. It became known as the Tocsin of the French and the call of the people; it was the death-knell of the spirit of humanity. These were the days when Barère, known as the “Anacreon of the Guillotine,” and the chief agent in the death of Louis XVI, decreed, “Terror must be the rule of the day.” Macaulay felt that he could not fitly describe this man who, during a period of fiendish anarchy, trampled upon the hearts of mankind and robbed humanity of its God; in referring to him, Macaulay said, “The filthiest and most spiteful Yahoo was a noble creature compared with Barère.”

When loyalty reigns in the heart of man he is a noble creature, only a little lower than the gods;

when loyalty is stifled and virtue is enchained, his tremendous powers, created for good, may make of him such a fiend that the wildest, most ravenous brute appears saintly beside him. Some men in history have prided themselves on their devilishness. Bajazet, surnamed "the Thunderbolt," and Sultan of Turkey, after subjugating Bulgaria, Macedonia, Thessaly and Asia Minor, laid siege to Constantinople, but was taken captive by Tamerlane, Emperor of Tartary. Bajazet was fierce as a wolf, reckless and indomitable. Being asked by Tamerlane how he would have treated him had their lots been reversed, he shouted, "Like a dog; I would have made you my footstool when I mounted my saddle, and, when your services were not needed, would have chained you in a cage like a wild beast." Tamerlane replied, "Then to show you the attributes of a man and the difference of my spirit, I shall treat you as a king." So saying, he ordered Bajazet's chains to be struck off, gave him one of the royal tents and promised to restore him to his throne if he would lay aside his hostility. Bajazet abused this noble generosity, plotted the assassination of Tamerlane, and bowstrung Moneses. Finding clemency of no use, Tamerlane finally decided that he had to deal with a devil, void of all manhood, so he regretfully commanded that the inhuman brute "be chained in a cage like a wild beast."

Most brutes fight for cause, and animals do not wantonly attack their own kind. There have been very many swaggering bullies in the world like the one described by Congreve, who declared, "I think that fighting for fighting's sake is sufficient cause

for fighting. Fighting, to me, is religion and the law." Such a creed would be unethical even to a primitive cave man, and would undoubtedly be vehemently denounced at a congress of wild animals, if some magic power, like that described by the fabulists of old, could pass around understandable invitations and arrange for a convention in the jungle.

The world seemed to be advancing rapidly by leaps and bounds toward the fundamentals of universal brotherhood, when the European war shattered all those coöperative international ideals, which pointed, however imperfectly, toward the unity of man. The war was primarily inspired by the Hohenzollern and Hapsburg dynasties to withstand the anti-autocratic movement among the people; a brilliant victory and rapid, aggressive war would undoubtedly have done much to bolster up the wabbling Teuton thrones and reestablish despotism, with its militarism, on a firmer footing.

War is oligarchical and coercive by physical force. The inner beliefs of men are forcibly locked within their souls, and all misfortunes of mankind originate in might and oppression. The blare of trumpets and the marching of feet prevent the free interchange of social views, but the souls and thoughts of men cannot be deadened by mandates and official decrees. After the war—what? Will the oppressed peoples, dominated by heartless military autocracies that have brought them nothing but sacrifices and despair, continue to uncomplainingly wear the yoke of bondage, or will they demand that they, the people, shall rule; that democracy, true, just and social, shall be their form of

government, and that in the future the people shall declare or prevent wars; that the voice of the people shall be the voice of ambassadors, and that secret diplomacy and the "divine right" of any hereditary or privileged body shall go back to the abode of error and human superstition from which they sprang and grew bold during man's subjugation in soul-blighting ignorance?

In the past, humanity has been wickedly imposed upon by traditional institutions of power and by superstition; these institutions have fostered ignorance and bred poverty, vice and suspicion. The world needs light today that shall penetrate into the dark places with its message of hope, confidence and loyalty.

Schopenhauer has said, "The correct scale for adjusting the hierarchy of intelligences is furnished by the degree in which the mind takes merely individual, or approaches universal, views of things. The brute recognizes only the individual as such; its comprehension does not extend beyond the limits of the individual. But man reduces the individual to the general; herein lies the exercise of his reason; and the higher his intelligence reaches, the nearer do his general ideas approach the point at which they become universal. If his grasp of the universal is so deep as to be *intuitive*, and to apply not only to general ideas, but to an individual object by itself, then there arises a knowledge of the *idea* in the sense used by Plato. This knowledge is of an æsthetic character; when it is self-active, it rises to genius, and reaches the highest degree of intensity when it becomes philosophic; for then the whole of life and existence, as it passes away, the

world and all it contains are grasped in their true nature by an act of intuition, and appear in a form which forces itself upon consciousness as an object of meditation. Here reflection reaches its highest point. Between it and the merely animal perception there are countless stages, which differ according to the approach made to a universal view of things."

Schopenhauer has also said that among men he alone deserves the name of genius who takes the all, the essential, the universal for the theme of his achievement, not he who spends his life in explaining some special relation of things, one to another. A true genius is "of God," so he must of necessity have universal vision, hopes and loyalty. What a difference there is between reasoning, rational, loyal men and the usual parrot-talking, sheep-moving automaton clothed and reported as a man, but in his soul a mere sham, a burlesque on the majesty of manhood! "What a difference there is," exclaimed Giordano Bruno, "having to do with men, compared with those who are only made in their image and likeness!"

A social revolution is at hand; may it not be one of hatred and malice, destructive, inhuman and unjust, but one of peaceful determination of the vast nations of men that they will be loyal to their individualistic endowment, to their own souls, to their blood and to that greater human family of which they are a part; that they will respond to the promptings of their inner and real selves, obey the divine conscience within them, and expand their sympathies and fellow-feelings so that they will embrace all of mankind. In finding themselves

and knowing who their neighbor is that Christ enjoined them to love, they will find God and experience within their hearts the religion of loyalty. Browning expressed this same basic thought when he wrote:

"I sought for God,
But God eluded me.
I sought my brother,
But I found him not.
I found myself,
And, finding, found all three."

"I am a man," wrote Terence (second century B. C.), "and what concerns man, concerns me." This expresses the spirit of universal human loyalty. No injustice that grieves a man; no prejudice that ostracizes him; no thought that degrades him; no selfishness that excludes him, and no act that causes a fellow creature suffering or injury can be either natural, human, or loyal, and all such errors affect not only a man but men.

We are passing through an age of transition, where humanity, with a better and truer conception of human values, is rising from the serfdom of traditional authority, is breaking the bonds of ignorance and individual suppression, and is triumphantly emerging from the mire of sordidness and materialism. All the social and governmental problems of the world can be solved by the deification of the soul of man. Superficial ethics, legislation regarding morals, which seek to amend or supplement the Jewish Decalogue, the Edicts of the Church, or the law of the State, contribute practically nothing to the spirit of inner wisdom and

eternal reality. Men cannot be made great or good by external force, by legislation, by hysterical reform, by ridicule, or by condemnation. Man is great and has within him the power of good. "Every creature of God is good." His greatness and his goodness will express themselves when the fetters are broken and he beholds freedom; when the load of oppression is lifted from his heart; when he can see true and hear clear and behold his fellow man, not as a creature of sin, but as a human image of God; when he can behold the foreigner, not as a heartless, bloody murderer and pirate, but as a man like himself, with similar hopes, fears and an inner consciousness of divinity.

Every human being is a part of the divine; he should be treated as such by his fellows. Man is not so much a more or less indistinct reflection of God, as a son of God—a member of the Universal Spiritual Family. Wassermann has well said: "No one must seize possession of the body and soul of another; man must reach the state that makes him see a bit of his God in another human being and become aware and vitally conscious that he will make God suffer when he lets the vilest of his brothers suffer; that he will make God starve when he permits a child to starve." This is what Christ, who openly and truly proclaimed Himself the Son of God, taught; it is the principle of Universal Loyalty.

Loyalty to humanity will abolish all class feeling, low as well as high, and class intolerance is greater today, even in a republic, among men in the humble walks of life than among the so-called

upper classes. Errors cannot be overcome and corrected by corresponding errors of opposite polarity, and no evils of class can be eliminated from the body social by the creation of other unified classes, especially as they are usually impregnated with malice, selfishness, intolerance and exaggeration, and seem generally to be actuated by a passion of revenge. Paul spoke an eternal truth when he said that evil must be overcome by good; it cannot be overcome by any other form or degree of evil.

Quintus Curtius Rufus said that any possession which man gains by force (political or militaristic) is not lasting. The might of the autocrat, the plutocrat, the oligarchy, the class, or the political machine, i. e., any power which is not the true will of the majority of free-thinking, reasoning, unfettered minds is doomed to destruction, for the gods have written that the people—a free, enlightened, tolerant, loyal people—must rule, and no victory can be final that is not just. The same old Roman said that gratitude and the response functioning as a natural reaction of man to acts prompted by human love, justice and kindly sympathy are eternal. Cicero had in mind this property of the human soul which responds to true and unprofaned human love, when he said that “a thankful, loyal heart is not only the greatest virtue, but the parent of all the virtues.”

The God within man is man's hope for universal democracy, justice, tolerance and human loyalty. Love shall ultimately become the actuating principle in man's life of service—the love taught by Christ, but repudiated in its unselfish and universal beauty by His professed Church.

“For life with all its yields of joy and woe,
And hope and fear (believe the aged friend)
Is just our chance o’ the prize of learning love—
How love might be, hath been indeed, and is.”

The love of Christ and of God, the love here mentioned by Browning, is all-embracing and is an essential actuating part of the sublime, eternal and universal loyalty. The spirit of loyalty is Religion and it alone can bind men’s hearts in absolute harmony. It is the only universal ideal toward which men can, in every clime and in every age, march unhesitatingly forward, with rational minds void of all superstition, and with confidence that attainment of the good will mean Cosmic success, and that an earnest desire to achieve will result in that happiness which, being real, is essentially spiritual and lasting.

XVII.

UNIVERSAL LOYALTY

(Third Part)

NATURE did not endow man, the human animal, with very effective natural weapons of either attack or defense. In all the animal kingdom there are few creatures more defenseless by birth, yet man has triumphed over all the beasts of the field and forest, and by coöperation with his fellows has developed to the plane of a secondary god. Man substantially demonstrated his unusual mental powers when he contributed to his own well-being by apparent unselfishness, to the degree of coöperating with and contributing to the well-being of others. Out of regard for the rights of others, man has established his own rights firmly and has developed to a considerable extent his better nature. For every individual person the world of humans consists of what we can term three people—you, and I, and the other fellow. The “I” is self, with interests branded as selfish and to a great degree anti-social; the “you and I” together experience the interplay of loyalties—family, friends and community, which, by taking in the more or less indefinite “other fellow,” broaden in scope until the national, the racial and the religious become the Universal. The “I” is merely one dimension; the “you and I,” being two dimensions, give area, breadth and scope; the “you and I and the other fellow” bring in the third dimension and give

depth and substantial volume; what we may designate as the fourth dimension is found in the universal and essentially religious spirit of loyalty that permeates and vitalizes the mass. To protect his own life, man has recognized the human individual's right of life; the next definite plane of progress that man is struggling to reach will guarantee, by man to all men, the right of liberty; the succeeding planes, such as the right to the pursuit of happiness, the right of opportunity for expression of oneself and of one's inherent forces, etc., are mere phases of the manifestation and demonstration of loyalty when once life is safeguarded and liberty attained. The spirit of loyalty, restricted, poor and mean though it may have been, has raised man from the level of the beasts to where he now is; it will ultimately, in its universalistic phases, lift him to heights of virtue, power and excellence undreamed of today. There is no limit to the possible attainment of spirit, and, the essence of Universal Loyalty being God, perfection of the loyal spirit means oneness with God.

Universal Loyalty is *pro* not *anti* patriotic; it builds upon and expands from state and national patriotism, but is in all respects and at all times rational, just and true. Loyalty cannot countenance the braggart Nationalist, with his senseless bigoted boasting, but it also turns in disgust from the flabby citizen who, at heart, does not care enough for his country to openly and freely identify himself with it in spirit. Loyalty is broad and deep, but it is specific and never indefinite; it is real substance with which one builds—not mere fog and vapor, and it is not to be found in generalities and

ambiguities. Some "Radicals," talking of Internationalism and the Brotherhood of Man, are merely groping at clouds; their feet are on a social structure made firm and secure by human loyalty, but this they ignore as they leap and attempt to lay hold of unstable and unanchored fantasies. The world advances by solid, eternal structures of mind and spirit that lift their heads up through the mist, but never attempt to build on fleeting clouds.

All the raw, half-baked and overdone theories and proffered social panaceas, indigestible and impractical, originate with what the world calls *Intellectuals*, probably because they have more egoism than substance, more academic knowledge than wisdom, and have developed their material brains while permitting, by neglect, the atrophy of their souls. *Intellectuals* are generally the sons of uneducated people, the progeny of parents of but little culture or worldly means; they absorb, in an atmosphere of freedom, universal education and opportunity, more than they can assimilate and, as a result, suffer with mental indigestion and inflict their illness on their fellows. The *Intellectual* is not only half-educated, but is usually most egoistic and is apt to become fanatical in the reform, perverted-religious and imperialistic sense. The leaders of Bolshevism, Fascism, etc., are *Intellectuals*; they are supposedly educated leaders "of the people," who know how to agitate and control; in the end an actuating egoistic ambition shows itself in no uncertain way, and all original claims of social justice become swamped in the subjugating waves of disloyal, inhuman and undemocratic despotism.

Another type of radical social leader comes from

the other extreme of society; they are unbalanced sons and daughters of wealth and influence, few in number but conspicuous because of circumstance. Some sons revolt against much and the ill-use of much, just as some rebel against the believed injustice of the little and the difficulty of obtaining, holding and enjoying even that. Radicals of this type are not so much *Intellectuals* as claimed Socialists, inoculated with a poison that seems to produce a sort of religious social fervor. They do not give all their goods to the poor and literally follow in the footsteps of Christ, but they preach it, pose much, and live in solid comfort; they denounce capitalism and cut bond coupons; they talk compassionately of wage-slaves and cash their dividend checks. Radicals of the moneyed or titled type enjoy feeling and acting "different"; they glory in their unexpected and unnatural assumed non-conformity. They entice the spot-light and, notwithstanding all their claims, are selfish, ambitious, and more troublesome than helpful. They are not important in the sum total of things, lacking the virility and emotional appeal of *Intellectuals*, who cause serious trouble at times among the "learning to think" at schools and the "desirous of learning" who read at home.

There is a type of Radical who never sees virtue in what is at hand and therefore is disloyal in every sense of the word, for no man can be loyal to the remote who is not first loyal to the immediate. Gilbert described this type when he referred to

"The idiot who praises with enthusiastic tone

Every century but this, every country but his own."

Loyalty has balance and a true sense of proportion and, being an attribute of spirit, has an unerring

sense of relativity, of values and of real worth. Loyalty is virtue, promotes virtue and reflects virtue. Loyalty of the individual is valuable to his fellows, an organization, or a country, but loyalty of itself is extremely valuable to the loyal man; its expression builds, its reaction satisfies. The man who has no loyalty loses far more by not having it than his fellows lose, to whom he naturally and logically owes loyalty, but fails to give it.

No civil or moral code of itself will ever control and redeem the world; the task can only be performed, and that gradually, by spirit, which is of God. Universal Loyalty is, in essence, a religion, and, moreover, it is the only practical general and catholic religion. In the etymological meaning of the word itself, religion is the bond which unites the spirit, or souls, of men with the spirit of God. Theology is doctrine, but true Religion is not a doctrine, but a life—the life of Universal Loyalty. Moreover, the spiritual life is just as practical as the physical and vastly more important. Universal Loyalty is the spirit of God in and actuating the soul of man—"the within from beyond"; its chief characteristic is love; its finest social expression is coöperation and justice; its main objective is the Brotherhood of Man and the Fatherhood of God. The instinct for religion is deep-seated and irrepressible; the yearning of Religion is human usefulness, with a striving to attain and perfect—doing and developing, *not* reward; the prime attributes of God are beneficent law and unwavering, immutable justice. God is most positively not a capricious and bartering Deity, with whom man trades or buys what he wants. The Religion of Loyalty makes for

the welfare of humanity and the usefulness and resultant happiness of individuals here on earth, all in harmony with the working of essentially just and unemotional law. It is a religion of fitting and essentially equitable and adequate compensation automatically and thoroughly administered by law; it has an inborn conviction of soul that the spirit is beyond time and place and all other limiting concepts of material mind. There is no buncombe about the Religion of Loyalty; it gives no promissory notes, drawn on a vague Bank of Heaven. It expresses law and is law, universal and beneficent; it is the religion of the moment and of the future; it demands loyal thought and loyal act in the present, and looks upward and forward with sublime faith and confidence in the eternal unfolding and progression of spirit.

Patriotism, unfortunately, is definitely coupled in the human mind with the idea of force—military power and organization. It is, moreover, a decidedly restricted and prejudiced religion of national superiority, of egoistic solidarity within certain geographical borders, and it invariably develops, like other forms of restricted religion, into an imperialism that is permeated with fanaticism and bigotry. Patriotism is invariably made vainglorious and intolerant by false, prejudiced teachings, administered under the guise of National History, which are so colored, fanciful and heroic that they develop in the young and the ignorant, unschooled in worldly chicanery, a conviction of superiority, a belief in God's special proven interest and favor, accompanied by a self-satisfied and scornful pity, impregnated with aversion and antipathy for for-

eigners and positive hostility for certain special traditional enemy nations. History is usually merely "authoritatively-decreed fables," with vain ostentatious imaginings and facts so distorted by national bigotry that it portrays little, if any, real truth. Bertrand Russell says: "Patriotism is a very complex feeling, built up out of primitive instincts and highly intellectual convictions. There is love of home, of family and of friends, making us peculiarly anxious to preserve our own country from invasion. There is the mild, instinctive liking for compatriots as against foreigners. There is pride, which is bound up with the success of the community to which we feel that we belong. There is a belief, suggested by pride, but reinforced by history, that one's own nation represents a great tradition and stands for ideals that are important to the human race. But besides all this, there is another element, at once nobler and more open to attack, an element of worship, of willing sacrifice, of joyful merging of the individual life in the life of the nation. This religious element in patriotism is essential to the strength of the State, since it enlists the best that is in most men on the side of national sacrifice. The religious element in patriotism is reinforced by education, especially by a knowledge of the history and literature of one's own country, provided it is not accompanied by much knowledge of the history and literature of other countries. In every civilized country all instruction of the young emphasizes the merits of their own nation and the faults of other nations."

The belief in the superiority of one's own nation and that it must be supported in all it does and in

every quarrel it originates "is so genuine and deep that it makes men endure patiently, almost gladly, the losses, hardships and sufferings entailed by war. Like all sincerely believed religions, it gives an outlook on life, based upon instinct, but sublimating it, causing a devotion to an end greater than any personal end, but containing many personal ends, as it were, in solution." And, again, "Patriotism as a religion is unsatisfactory because of its lack of universality. The good at which it aims is a good for one's own nation only, not for all mankind. . . . A world full of patriots may be a world full of strife. The more intensely a nation believes in its patriotism, the more fanatically indifferent it will become to the damage suffered by other nations. When once men have learned to subordinate their own good to the good of a larger whole, there can be no valid reason for stopping short of the human race. It is the admixture of national pride that makes it so easy in practice for men's impulses toward sacrifice to stop short at the frontier of their own country. It is this admixture that poisons patriotism and makes it inferior as a religion to beliefs which aim at the salvation of mankind. We cannot avoid having more love for our own country than for other countries, and there is no reason why we should wish to avoid it any more than we should wish to love all individual men and women equally. But any adequate religion will lead us to temper inequality of affection by love of justice, and to universalize our aims by realizing the common needs of man."

The less a man actually knows about foreigners the more he dislikes them; differences are magnified

and capitalized. The false nationalistic propaganda, which we call education, has done and still does its work inhumanly. That expression in Plautus, "A man is a wolf to a man he does not know," is an echo from a proverb of antiquity, and it remains true in great measure to this day. Aristotle said that of all wars, those are most necessary and just which are waged by men against wild beasts and, next, those made by Greeks against strangers, "who are naturally our enemies." To the Greeks, the Romans and the Hebrews, the stranger was looked upon as a barbarian and an enemy. World empires at times mellowed somewhat the stigma of a foreigner's inferiority, but as late as the first part of the nineteenth century the British boy was taught by history teachers and popular national writers that the Frenchman was England's traditional enemy, that the French were a much inferior people to the British, and that Crecy (1346), Poitiers (1356), and Agincourt (1415) had proved that one Englishman in the field was equal to four "frog-eaters"; the French boy was being simultaneously taught by French educators, historians and writers the superiority of his countrymen to all peoples, and warned to be wary of the shifty shopkeepers and stolid beef-eaters of "Perfidious Albion." Nationalism functions to deceive the citizens of every land in regard to the characteristics, worthiness and achievements of other peoples—of their true natures, their human-ness, their ideals and their history. Nationalism breeds exclusiveness and solidarity and teaches as well as boasts of its superiority. The white man "knows" that all races of different colors are his inferiors, and the Christian

has no doubt whatsoever that his religion is the only true religion and that all other forms of worship are idolatrous, paganish, heathenish and barbarous. Universal Loyalty teaches that men are men and that the human soul is essentially the same the world over. Geographical and climatic conditions have caused differences in color, in mode of life, in man's sense of values, and in culture, ideals, and one's picture of God, but the human heart is substantially the same wherever it beats, the human body can be subjected to physical pain and the mind experience sorrow and joy; it can be pleasurablely stimulated or suffer mental anguish, no matter what the race, color, nationality, or religion of men may be.

Universal Loyalty binds together into a spiritual oneness all the various races and religions of men, each with its peculiarities, its solidarities and its external differences. As a military organization has its infantry, artillery, cavalry, engineers, flying corps, its officers, and its rank and file, so the great human army of the world has its different races and religions, its executives and its laborers, its thinkers and planners of genius and its practical working doers, and this in every walk of life and in every land where men dwell. Human knowledge and understanding beget human sympathy and coöperation, and these lead to tolerance, to justice, and to that wisdom which expresses and is Universal Loyalty.

Elihu Root has said that "the change from autocracy to democracy in international relations is capable of leading to the peace of the world. That condition will obtain only when there are well-

informed democracies. They must be sufficiently acquainted with the alphabet of international affairs to reject the suggestions of demagogues as well as the suggestions of selfish and intriguing men who desire to obtain personal advantage through international strife. The lesson of experience is that all human progress must be spiritual progress. Immediate crises may be disposed of by force or the threat of force, but human progress exists only in the spirit of man."

Internationalism, with respect to peoples politically, that would be potent enough to guarantee general world peace, at least for a time, could be obtained in either of two ways: (1) By hegemony, i.e., one great, preponderant, surviving nation, powerful enough to at all times assert its authority; (2) by federation with International Law and a Tribunal of Justice backed by power—military or moral—to enforce its decrees. A Federation of Nations is the union of several sovereign powers, which remain self-governing in all internal and domestic affairs, but controlled by a general and common Inter-National law in their relations one to the other.

The United States of America is a Federation of States that have surrendered more of their individual sovereignty than other confederations of history, but, through the compact, generally equitable and for the benefit of all, have consolidated not only into a great Union of States but into a great nation. The motto of the United States, and the watchword of our national existence, is *E Pluribus Unum*—"One out of many"; this is the gospel of our land and the pole-star of our exis-

tence—one State out of many States, one people out of many peoples, one tongue out of many tongues, one loyalty out of many loyalties.

No thinking person can denounce the principle of Federation or Confederation, with the practical success of the Union of the many North American States, or of the Swiss cantons, each with its peculiar ideas, peoples and prejudices before their eyes—and more recently the confederation of German and Italian states and principalities into nations of unity and vigor.

Hegemony was the Roman way to obtain world peace, and from time immemorial Militarists and ambitious Kings, supported by powerful armies, have pursued this path. England boasts of the *Pax Britannica* imposed by British might upon the peoples and religions of India. Russell says, "If we are right in boasting of this, if we have in fact conferred a benefit upon India by enforced peace, the Germans would be right in boasting, if they could impose a *Pax Germanica* upon Europe. Before the war, men might have said that India and Europe are not analogous because India is less civilized than Europe; but now I hope no one would have the effrontery to maintain anything so preposterous."

It is improbable that any one nation or people will in the future gain ascendancy and dominating power over all other nations and peoples of the world. The intermediate stage between absolutely independent single nations and general federation is, unfortunately, one in which certain nations combine and form alliances, "*Entente Cordiale*," "*Triple Alliance*" and similar combinations, theo-

retically aiming at a "Balance of Power"—actually at superiority through combinations, which not only makes for war but for large wars, with tremendous territory and armies involved. War can only be prevented by the establishment of government, with inclination and mechanism to preserve peace between nations. Four leagues or alliances of nations would make war far more terrible to the world than no combination of peoples; two leagues would be far more fearful and frightful than three or four, for a war between the only existing two leagues would involve the whole world and all of humanity. War can end only by one State conquering all the other States or by the federation of all States to the extent that they put themselves under international law. This does not necessitate giving up their independence, but it does require their whole-hearted conformity to law that attempts, to the best of human power, wisdom and spirit, to portray Universal Justice in all of a nation's relations with other nations.

So long as there are despots, there will be war. So long as Imperialism prevails in any of its many prime phases, there will be war. So long as there are Sovereign States maintaining large armed forces beyond what are needed to maintain law and order within the State, there will be war. Permanent peace demands one Tribunal of Justice, one International Law, one armed force—if needed (and this made up of the troops of many or all of the independent States or Nations)—and one Universal Loyalty. The United States of America could get along forever with a very small army to guarantee internal law and order. The border be-

tween the United States and Canada, a foreign country, does not have and does not need an army to patrol and guard, any more than the boundaries between the States of New Jersey and Pennsylvania. This already existent spirit of conformity to law and of state and national confidence will grow until the spirit of Humanity, a willing compliance on the part of peoples to the demands of Justice, and the religion of Universal Loyalty (whether admitted as such or not, for mere words amount to nothing) reign supreme.

XVII.

UNIVERSAL LOYALTY

(Fourth Part)

A LEAGUE of Nations may or may not be made effective during the next few centuries, depending upon its structure, inherent justice, and universality. A group of nations functioning as a Federation, with each nation, or commonwealth, represented by equal vote, has within itself the seed for future discord and the element of injustice. The United States could never guarantee to abide by a popular vote of the many world nations, great or small, and have an equality in voting power the same as, say, Haiti, Ecuador, Cuba, Bolivia, or as Denmark, Switzerland, Iceland, etc. Again, if size or population is considered the criterion of representation, China, India and Russia would outvote the civilization of Western Europe and North America, and the United States would never agree to give China or India three or four votes to our one; neither would France or Britain tolerate being outvoted by such peoples eight or eleven to one. There is "a host of vague sentimentalists" who think that eternal world peace can be attained and war outlawed by "pretty documents and pseudo-legal formulae." Europe has about 27 per cent. of the world's population and less than 7 per cent. of its total land area; North America has about 8 per cent. of the total world population and 14 per cent. of its area; Asia has

about 52 per cent. of the world's population and 31 per cent. of its area. Christians, i.e., Roman or Greek Orthodox Catholics and Protestants, represent only 32 per cent. of the world's population; Buddhists, Hindus, Confucianists, etc., excluding Mohammedans, total 46 per cent. Of the races of mankind the Aryan, or Indo-Germanic (white), represents only 37 per cent. of the world's population, and is outnumbered by the Mongolians of Asia; these figures are significant.

A League of Nations is not necessarily a World Court, but the virtue of Federations lies in a Court of International Law and Justice, rather than in a League. It is quite possible that a League of European Nations may be formed. This, if made effective by a European Inter-National Court backed by power, may result in peace for a generation or two, but with virile America on the outside, dormant Asia awakening, Africa fermenting, Central and South America apt to be annoyingly troublesome at any moment, European concord may not mean world peace, particularly as European countries dominate "possessions," govern "backward" nations and peoples, and are both claimedly superior and religiously, as well as racially, imperialistic.

Foreign possessions are a great cause for International disagreement, and the United States would be much nearer a condition of continued peace if its entire geographical area were consolidated on the North American Continent and there could be no call to ship troops overseas to protect our "possessions" and fight a "defensive war" abroad.

The egoistic assumption of the so-called "white man's burden," the avariciousness of the trading

and acquiring Caucasians, the domineering, ruling spirit of the Northmen, the superiority complex and evangelical mania of the so-called Christians, all lead to intolerance, injustice and war. Such imperialistic attributes of the virile, unscrupulous, grasping and despotic white men make any League of Nations today a mere temporary restraint of nations within the League, but a large part of the world's population, being "subject" peoples, and branded backward nations—unchristian, heathen, barbarian,—would be without effective voice and, like slaves, at the mercy of their more militaristic masters. A United States of Europe, or a Federated Europe, would be a strong move toward peace—in Europe—but ultimately a menace to world peace. A United States of North America, including Canada, a United Mongolian Commonwealth, a Hindu Federation, etc., could be expected to divide the world into great Federations and armed camps, and ultimately, unless foreign "possessions" and protectorates are abolished, world wars of tremendous magnitude would ensue.

So long as peoples are suppressed by politicians and are made inarticulate by organized government and authoritative propaganda, any Federation or League of Nations will be but an alliance of governments, with mutual relations established and maintained on a basis of restricted self-interest. An assembly or parliament of such a Federation would not be a gathering of representative statesmen from each affiliated nation interested in the well-being of all, the welfare of humanity in general, international justice, and the promotion of prosperity, with universal peace and good-will, but rather a ses-

sion of barterings, threats and compromises, with its trafficking, lying, bluffing, cheating and trading of unscrupulous politicians, paragons of national loyalty, but void of Universal Loyalty, who "come to the fair to do the best business they can for their own clients."

No League of Nations and no World Court will be effective unless the nations are pledged to wholeheartedly abide by the decisions, not of popular balloting of representatives of nations, but by a Supreme International Court of Judges, selected because of fitness, honor, character and universal attributes of fearless justice—men of spiritual wisdom and Universal Human Loyalty. Under such conditions the "subject" nations could be expected to be educated and developed in self-government for the good of themselves rather than for the benefit of a dominant Master-Nation. A League, or Federation, of Nations and a World Court, to be effective, must also have the power to enforce their decrees, the same as a community and a State. This means police power, military and naval force; but it also means public opinion, and the greater the latter the less physical force will be required. A sane and rational law needs but little police power to enforce it; and unreasonable and unnecessary laws cannot be enforced, even though a large percentage of the total population were organized into a police force or enforcing army. Public opinion today is not very potent, for men are not free, and democracies are neither intelligent nor forceful. Democracies in fact will not be authoritatively led, either by oligarchies, plutocrats, autocrats, Jingoists, or demagogues. When men are too intelligent,

too spiritual, too loyal to be herded into senseless masses by propaganda, then public opinion will be potent and will reduce military and international police power to a minimum.

No nation has the right to take power into its own hands and force or chastise a foreign people. Roosevelt said that he believed in "disinterested violence" to keep or make "the world honest," but he added, "as a practical matter I do not believe in getting my countrymen committed to use force in distant quarrels when they cannot possibly know the rights and wrongs." What is "disinterested violence"? It is unknown among nations, and no government moves in foreign matters unless it is selfishly interested. Wilson's ideals were originally pure in regard to world peace objectives, but no American could possibly be just in matters where he could not possibly know the "rights and wrongs" of a controversy, and, moreover, it is to the credit of our nation that Americans are no match in a battle of wits between diplomatists who, in their bargaining, crucify truth. Wilson and all thinking Americans are being disillusioned by the peace parleys in Europe. The United States, nevertheless, should stand for peace, for justice, for international harmony and coöperation, and should definitely associate itself—with proper protective reservations if need be—with every definite, practical move that is being made in an honest effort along lines of humanity, universal good-will, universal well-being—Universal Loyalty.

An Isolationist may be a man of universal sympathies, made cautious by the mental attitude of European nations and certain other foreign pow-

ers to matters of great international and human moment. Until European politics and diplomacy are purified, and until all aggressive and imperialistic peoples renounce all claimed rights to the exercise of injustice and dominance, there can be no real working League of Nations and no practical World Court, which, if it exists at all, must function in a universal sense in harmony with Universal Law, which, aside from all differences in national customs and morals, is Law and is known as Right Law and Spiritual Law by the souls of men, no matter what their color, race, religion, or nationality may be. The white race in distress, bleeding and sorrowing as a result of the great war, may talk of Federations and Courts of International Law, but their attitude with the so-called backward and less militaristic people is always provocative of antagonism and a hindrance to civilization, democracy, religion, development, and to the constructive benefits of a tolerant and sympathetic humanity. Even good acts performed in an offensive and patronizing way are evil. Until the dominant and imperialistic nations of earth are willing to be just and humanly loyal in their dealings with all the backward, childish, primitive and misunderstood peoples of earth, there can be no Federation of Nations and no World Court that can have more than a transitory virtue. The solidarity of restricted Federations breeds hostility against other generally similar Federations, and the imperialism and antagonism of continents, of races, or of religions will be far more terrible and result in much more diabolical and destructive wars than any battles between nations or alliances of

nations, such as the world has known up to this time. Real democracy, with leadership of brains and demonstrated merit and a natural God-created aristocracy of genius, will gradually but surely lead nations into paths of peace through justice and the demands and rights of a common humanity. Only through the people themselves can war be outlawed and justice enthroned; only as Universal Loyalty supplants National Loyalty, and only as the religion of loyalty, universal in its scope and spirit, displaces state and racial religions of claimed superiority, infallibility and restriction, can Universal Law become dominant on earth and enforce its decrees upon the brigand military nation, the unscrupulous trading nation, or the bigoted religious missionary nation, and this for the advantage of the people who desire to dwell at peace in harmony with their natures and grow and develop their way under the protection of men, their brothers, and sons of the same Father—God.

In a famous passage in Plato's most idealistic and visionary work we read, "Unless lovers of wisdom bear sovereign rule in States, or those who are now called sovereigns and governors become sincere and capable lovers of wisdom, and government and lovers of wisdom be brought together, and unless the numerous natures who at present pursue either government or wisdom, the one to the exclusion of the other, be forcibly debarred from this behavior, there will be no respite from evil for States, nor, I fancy, for humanity; nor will the Constitution (which we consider desirable and ideal) come to that realization which is possible for it and see the light of day. . . . It is given to few to perceive

that no other Constitution could ever bring happiness, either to States or individuals." Lovers of wisdom are advocates and champions of Universal Loyalty. If we would amend the world around us, we must be true to our own souls and loyal to our manhood, our fellows and our God. "Revolutions spring not from without inward, but from within outwards"; and Zimmern says, "It is often when the external world seems most sick and sorrowful, when selfishness and irresponsibility sit enthroned in the world's seats of government, that the power of truth is most active in the silent region of the soul, strengthening it in order that it may issue forth once again to impress man's unconquerable purpose of order, justice and freedom upon the recalcitrant material which forms the stuff of men's common problems on this small globe of ours."

Universal Loyalty is in sympathy with the absolute justice and unselfish world-truth that are to be found in the essence of every attempt to harmonize peoples, whether the movements be Leagues, Alliances, Federations, or World Courts. Universal Loyalty, however, gets down to bedrock, removes extraneous matter and the paint of camouflage, and sees the motive naked, stripped of all deception and all dross. When the world advances to universal peace through the operation of an International Law of Universal Justice, humanity will have attained to that freedom decreed by God and visioned by world leaders of thought for millenniums past, under which men will grow in wisdom and usefulness, and approach, in power and spirit stature, to the ideal plan of the Creator.

Until International Law is acknowledged, some

Tribunal of Justice established and its decrees respected, there will always be combative and destructive competition between nations, with diplomacy predominant. To consider diplomacy a fitting or even a passable substitute for law is to affirm that disloyalty is similar to loyalty and that the positive and negative are one and the same. Mutual jealousy and distrust are the bane and curse of "Christian" nations, and diplomacy, as it has operated for centuries, is the art of conducting negotiations between nations where each tries to "put something over" the other and obtain peculiar selfish benefits thereby; it is dexterity in securing national advantage; by its very nature it encourages, demands and is, calculating and deceiving unscrupulousness. It deals with adroit and crafty mental tactics rather than the tact of consideration, with artful intrigue and dissimulation cleverly concealed, with duplicity and gross insincerity. National diplomacy is a game of barter—selling for the most and buying for the least obtainable; it repudiates the principle of equity and the obligations of justice. The motive is, get all one can and give the least one must. "All is fair," we are told, "in love, war and diplomacy." Diplomacy is as lawless as war and far more vicious, for it deifies force and trickery, promotes injustice and breeds wars. Diplomacy works behind closed doors, in secret sessions and in private places. It avoids the open and shuns the spot-lights of publicity. It is essentially furtive, insidious and underhanded. It is never direct, frank, honest and true, and at its best is a vacillating, opportunist fence-straddler, alert and ready to jump on either side where it sees

advantage lies. It trades in national honor, barter men's souls, and throughout its fibre is disloyal to the human spirit, the Universal Spirit—God. The following verses by Bertrand Shadwell tell without exaggeration what diplomacy is and has achieved in Europe:

“With faces schooled to act a part,
And lying, practiced as an art;
With conscience drugged, and faith asleep,
And secret treaties, hidden deep;
With mean advantage, basely won,
And self-respect and honor gone;
With secret doors, and hidden springs,
And spies, and keyhole listenings;
With titled guests, to trap their host,
And letters opened in the post;
With forgeries, and sharpers' tricks,
And pitch that stains and mud that sticks;
With scraps of paper filled with words,
With braggart tongues, and rattled swords;
With flatteries, inspired by fear,
And smiles, to mask a covert sneer;
With lips which prate of “God on High,”
And giant guns, which shake God's sky;
With poison gas, and peace conclave,
And every man a weaponed slave;
And—in the end—a ghastly war,
And half the world a grave.”

When the present war is over, Universal Peace will not be attained except under the domination of a Universal Human Spirit of Justice and Brotherhood, which functions under an International Law as universal in principle as the times can make practical in its working. It is well to talk of submerging national ambition and avarice, and con-

sider primarily world welfare, but so long as nationalism predominates, with its vanities, prejudices and greed, its diplomacy and bargaining, there can be no harmonious working Federation or League of Nations. The vain and grasping viciousness for power and place in a League for Peace will be as bad as in the distribution of the conquests of war. The Golden Rule is a splendid ideal, but it will probably take many generations for nations to substitute a spiritual, and therefore universal, code for the present Machiavellian Practice of National Diplomacy, which is "do" others, or they will "do" you.

Social panaceas of a political nature, often founded on some believedly democratic principle, invariably end in despotism. Starting from widely different and in many respects directly antagonistic premises, Russian Bolshevism and Italian Fascism have developed and changed until today their structural form is almost identical; both are absolute despotism, more powerful and intolerant than that of any kings, governing aristocratic class, or hierarchy, whose rule and domination they vehemently decry. All practical demonstrations of Socialism, Communism, Anarchism, Bolshevism, Fascism, and other "Radical" Social "isms" have convincingly proven their error; all have the fangs and poison that work death to Human Justice, Human Loyalty and democracy in spirit and fact. The "Red Shirts" of today, which stand for the tyranny of the proletariat, are no more destructive to liberty and human well-being than the "Black Shirts," which represent the tyranny of a form of plutocrat; both stand for the suppression of liberty and

the Rights of Man in the loyal and truly democratic sense. White Shirts or Blue Jeans, if similarly organized, would be equally pernicious and deadly to the spirit of real democracy and human, spiritual and material welfare. Universal Loyalty frowns upon any domination of class, for such becomes and is tyranny; it makes no difference in what form despotism declares itself—autocracy, plutocracy, oligarchy, or even demagoguery—it expresses an arbitrary, insolent absolutism and the rule or control of one or a few over the many, or of a part over the whole.

Real democracy can never be either attained or maintained by physical force; democracy is not and can never be a rule of crude might, but rather the rule of the collective loyal will of a free people, where majorities theoretically rule, but the rights and well-being of minorities are guarded, the inherent power of every individual encouraged and the freedom and happiness of one and all are safeguarded and fostered. Bolshevism and Fascism, the two outstanding social political movements and boasted cure-alls of the day, were established by force and are being maintained by might and intrigue, violence and coercion. Each movement has used the same means for accomplishing its end, and each has employed such deadly weapons as censorship of the press, the suppression of free speech and freedom of opinion, and a secret service organization worse, in its operation, than that of the old Russian Czarism and the German Military espionage systems combined.

It is significant that modern social political movements do not stop at City, State, or Country;

they attempt, like our reformers and bigoted religionists, to evangelize the world. Both Bolshevism and Fascism are imperialistic. The one material difference, however, between the program of Moscow and that of Rome is found in the circumstance that so far it does not appear that the Fascist propagandists in the United States are working with any conscious purpose of undermining and destroying the government of our country as a whole; they seem to be attempting merely to establish an "invisible Italian Empire" adjunct to Rome, among their own countrymen. The movement for the formation of Fascist centers and schools in America can be understood, following Dictator Mussolini's recent address in Milan, in which he said, "Once an Italian, always an Italian to the seventh generation. No Italian worthy of the name would bring up his children in foreign lands to forget his fatherland. The State must dominate. The State must be a source of fear to those who would dare to disregard discipline. The State must rule and enforce respect at home and abroad." Mussolini, who at one time denounced despotism in every form and preached liberty and democracy, has become the greatest despot of his day. He is the State, independent of parliament, with unlimited powers and freedom of action; he does not like criticism, so is responsible for the Italian Law, which punishes any one who by word or act offends him. Mussolini, under the guise of Fascism, has decreed that Italian immigrants to other countries shall not become naturalized; they must remain Italian citizens under the domination of Fascism; if they enter any organization antagonistic to

Fascism, their property in Italy will be confiscated.

Loyalty demands that Italians in America become good Americans, and if their permanent home is America, they should qualify and become good, whole-hearted American citizens, with their prime allegiance transferred from Italy to the land of their adoption, under whose protection they live, prosper and attain a good measure of happiness. The tie that binds a naturalized Italian-born citizen of the United States to Italy, his mother country, is a phase of the greater Universal Loyalty that all men must ultimately acknowledge; in this case it is specific and definite, real and tangible. The same spirit, however, the same sympathetic regard and interest, is demanded by loyalty of men for all men; the Italian-American for Italy, but also for France, Austria, Britain, etc.; the Russian and Jap for the United States, the Pole and Spaniard for Germany, etc. All are brothers, seen and unseen; the ones seen, and intimately known, claim and enjoy a peculiar localized love; but the blood tie of itself is inadequate in binding brothers together in fellow-feeling, and Universal Loyalty instinctively and intuitively affirms, to every soul in contact with Cosmic spiritual reality, that all men are brothers and that one eminently just and beneficent God is the Creator and Father of all.

Bolshevism and Fascism, in the ultimate, are similar, essentially disloyal, social groups that seek hegemony by force just as definitely as did Alexander of old, Napoleon a little over a century ago, and Wilhelm of Prussia in recent years. Mussolini, who proclaims that "the whole world is divided into two camps—for and against Fascism"—and his

ambition to make the two camps into the one camp of Fascism, or rather Mussolini-ism, is at heart and in principle as great a menace to democracy, liberty and Universal Loyalty as were Napoleon and Wilhelm; fortunately, he is relatively impotent outside of Italy, and Italy of today is not the France of 1804-1814 or the Germany of 1914. The recent utterances of Mussolini are strangely reminiscent of the ravings of Wilhelm and the Jingoists of Prussia. Italy's exuberant population, we are told, gives her "the right to wider expansion" and, while no definite territorial conquest is alluded to, Mussolini means by an Imperial Italy, "an attitude of mind, the rule of virile conduct, combative, if needs be, which Italy must observe in great international problems." In plain language, Mussolini declares that Italy must have more territory, that she will have it by diplomacy, bargaining and compromise if possible, but by war if needs be.

Universalism by hegemony is impossible. Universal Loyalty is coöperative and decries rule by any form of external force or by the ascendancy, survival and predominance of any selfish interest or group. Universal Loyalty demands and is Liberty and Justice, equal and unrestrained, for one and all—individuals, groups and peoples; social, religious and political. The sword, the gallows, the prison, confiscatory laws, ostracism, starvation, and all expressions of force, arbitrarily and tyrannically applied, are of the devil. Loyalty persuades and guides but never forces men; loyalty lifts men to a higher plane of liberty and spirituality; force invariably suppresses, blights, shackles and kills. Force and hegemony work hand in

glove; in spirit and operation they are diametrically opposed to Universal Loyalty and federation, but it is a peculiar fact that their object and goal are the same—to make one out of many. Force and hegemony, however, tend toward a citizenry of convicts or a crew of galley-slaves, shackled to their oars and urged to action by ruthless whips. Universal Loyalty, with its federation of free people and free, coöperative individuals under Universal Law, is an organic whole, a living, productive and useful organism of spirit.

XVII.

UNIVERSAL LOYALTY

(Fifth Part)

ACCORDING to Aristotle, the business of government is to see that men shall live and that they shall live well. Politics, he affirmed, should be concerned with administration of the affairs common to all in the interests of all. "Every State is an association of some kind, and every association is established with a view to some good." He also affirmed that "if associations generally can be said to aim at some good, the State, or political association, which is the highest of all and which embraces all the rest, aims, and in a greater degree than any other, at the highest good." In case of conflict between loyalties, Aristotle maintained that loyalty to State was the greatest. The Greek idea was intensely and solely national, with the State and geographical scope of government very small. The Greeks believed in hegemony, in state supremacy over other states, in Greek domination over "barbarians," but the qualifications for full citizenship were severe and arbitrary, and the number of the elect, even in their democracies, was relatively very small. Such a phrase as "the interests of humanity as a whole" would be meaningless to the old Greeks; they could not think of humanity in a broad, loyal sense; to them, in their political arrogance, all men were not brothers; there were fellow-citizens, citizens of

Greek neighbor states, of whom they were constantly suspicious, and, outside of what they believed was a small oasis of intelligence, wisdom, potency and culture admitted as Greek, there was a vast and indefinite expanse occupied by inferior peoples, branded with scorn and aversion as barbarians.

The Greeks were absolutely subordinated—body and soul—to the State, and this a very restricted state. They were advocates of national independence and frequently of democratic self-government, but the individual Greek knew not freedom. Greek political thinkers paid little attention to “the rights and responsibilities of the individual soul.” As Zimmern says, “Just as they failed to distinguish between nationality and government, so they failed also to distinguish between conscience and public duty.” The words of Christ, “Render unto Caesar the things which are Caesar’s; and unto God the things that are God’s,” would have been meaningless or senseless to the Greeks of Pericles’ day. To such, Caesar and God, or rather, “Athens and Athena, were not opposing but practically identical terms.” When the Athenian, as Thucydides described him, “spent his body as a mere external tool in the city’s service and counted his mind as most truly his own when employed on her behalf,” he was, according to the universal Greek belief, serving both his God and his neighbor, “both his own highest good and the noblest of the world’s causes.”

To the ancient Greek, his loyalty to the State embraced all his known loyalties—family, friends, fellow-citizens, and his God; and, moreover, he was

influenced to think by State propaganda, bigoted enthusiasm, and subtle authoritative psychology that the survival and supremacy of his State were for the ultimate well-being of his neighbors and of the whole world. The Greeks failed to realize "the extent and urgency of the claims of the individual soul." Zimmern says that, in the last analysis, the weakness of Greek political speculation can be traced back to the weakness of Greek religion. "Men must be spiritually free before they can co-operate politically on the highest terms." Greek national, or state, loyalty was both great and inadequate, wonderful in sacrifice and in selfishness. Its restriction was its undoing.

Aristotle expressed the old restricted Greek idea when he said that "man is a civic animal; he is created for the State; he is meaningless apart from it," and Plato affirmed that the child belongs more to the State than to its parents. Plutarch summarized the Greek conception when he said they "bred up their citizens so that they neither wished nor knew how to live by themselves, but like the bees, merging their identity always in that of the commonwealth and clustering together around their leader, to become, in their enthusiasm and public spirit, all but lifted out of themselves, and for their whole being to be their country's." The Greek States were small, because "smallness was a principle of their being," and they could not have become large without a total change of character and constitution. The Greek conception of the State was merely that of the ancients, who were unable to establish or even to conceive of any other social organization than that of a city, or a pastoral

tribe, or clan. Greek political thought utterly ignored the possibility of real federative government, and Aristotle affirmed that the natural "limit to size of the State must be found in the capability of being easily taken in at a glance." Greek States could not tolerate a citizen list too large for assemblage in a town meeting; the relation of the individual citizen to the State was immediate and personal. It has been said that "the range of the orator's voice fixed the limits of the State."

The most striking tendency of political development in Ancient Greece was the maintenance and insistence of separate city-states, each striving for and demanding absolute autonomy, though all spoke practically the same language and shared to a great degree in the same traditions, interests and dangers. This centrifugal tendency is most marked in the cases of the more important States—Athens, Sparta, Argos, Corinth, etc., but Greek history is full of examples of small States deliberately sacrificing what must have been obvious commercial advantages for the sake of a precarious autonomy. The Greek States never consolidated, as have the Swiss cantons and the States of North America, to make nations. The so-called Greek federations were usually of small villages uniting for some specific purpose, often religious. At times Greek States would join forces against a common enemy, but all Leagues and Confederations of Greek peoples were temporarily formed for one specific purpose and to deal with one condition only, and amphictyonies were combinations for the one distinctive purpose of maintaining the worship of some temple and the observance of its cult. After the

Delian League achieved its original purpose of expelling the Persians from Europe, the Synod of the Greek Allies degenerated into a mere form—of comprehensive united policy there was none. A Greek city-state "could not relinquish its free right, on the one hand, to withdraw from any confederacy it might enter, nor, on the other, to cancel or revise any action which its delegates at any council might take without abandoning its autonomy, and between autonomy and servile dependence Greek thought knew no mean," and, as Wheeler says, "A national system resulting from synœcism was practically never attained in early Greek history." Greek autonomy and a refusal to make a nation out of city-states, and a united people out of selfish, ambitious and distrustful factions, led to the downfall of Greece. The predominance of a Greek State in any page of history prior to Alexander of Macedon's campaign was merely the hegemony of a paramount leader State, augmented by suspicious and, oftentimes, unwilling Allies.

Alexander, a pupil of Aristotle, profited by the weakness of Greek solidarity and by the lessons derived from Persian conquests and empire building, and he created a world empire not only by the sword, but made secure during his lifetime by tolerance, generosity and universal "world-citizen" propaganda, substantiated by well-planned and seemingly unselfish, coöperative and friendly acts to both the subdued and the subduers, the vanquished and the conquerors. Rome later followed a modified Persian-Macedonian idea of world hegemony, and the city-state, with its restricted and all-embracing loyalty to one's state and re-

stricted exclusive Deity, perished as a world force with the downfall of Greek hegemony over neighboring states and the weakening of the Greeks through internal or civil wars.

Gradually through the ages the individual's and the citizen's conception of loyalty and responsibility has developed along spiritual and universal lines by insisting, first, that the individual is a free-born personal entity responsible to his Creator for his actions and his life, and, second, that the State is merely a social and civic organization that should guarantee to him, and to every other individual, protection, encouragement and opportunity to live his life and make it productive and useful. Bluntschli has said that a modern citizen "claims for himself an inborn right which the State must protect, but which it does not create, and for which he is ready to fight against the whole world, even against the authority of his own government. He rejects strenuously the old idea that the State is all in all."

The State, in its idea, constitution, institutions, and in its source of authority, is merely an outgrowth or enlargement of the family; the priestly and authoritative functions of the head of State have been the counterpart of those of the father. As Benjamin I. Wheeler has said, "The authority of the family preceded that of the State and was its type and its source, not the reverse. Citizenship is a projection of the family relations upon the broader background of the civic community. The individual approaches the State through the family." The individual was not made for the State, but the State exists for the benefit, development and well-being of the individual, for the pro-

tection of his life, property and interests, and to render his powers effective. The individual has an existence, a meaning, a distinctive entity, and a purpose independent of the State.

Spinoza (1632-1677) said, "The final end of the State consists not in dominating over men, restraining them by fear, subjecting them to the will of others. Rather it has for its end so to act that its citizens shall, in security, develop soul and body and make free use of their reason. For the true end of the State is Liberty." John Locke (1632-1704), the English philosopher, with the record of the Reformation close at hand, said that the State is merely a sort of protective organization which a certain number of people created and other people have continued to maintain for their mutual benefit and safety. The State, he affirmed, has no more right to dictate what the individual should believe, what religion he should profess, or what church he should attend than it should undertake to decree what he should or should not eat or drink. Macaulay, in 1830, wrote: "Nothing is so galling to a people not broken in from birth as a paternal, or, in other words, a meddling government, a government which tells them what to read, and say, and eat, and drink, and wear. Our fathers could not bear it two hundred years ago; and we are not more patient than they." Locke and Macaulay were right, but an unbiased analysis will show the ever-increasing tendency in the United States, during recent years, for government's infringing upon the fundamental rights of the individual.

The ideal state gives, to every individual, liberty,

power and opportunity to express himself, without restricting or preventing similar expression on the part of every other citizen or member of society. The State should not only permit but encourage and foster individual growth; this can only be attained through the greatest possible measure of freedom, coöperation and loyalty. Democritus said, "Only that society is worth while which offers to the largest number of people the greatest amount of happiness obtainable with the smallest amount of pain."

The family has developed, through the clan and tribe, into states, nations and races, from baronies and feudalism into cities, counties, provinces and countries. Ever the scope has been broadening, geographical borders extending, and progress, with development, has steadily been manifested by a persistent onward march toward the Universal.

When Babylon fell, in 538 B. C., the Eastern World, with which our histories treat, became united under Aryan sway into one great empire, which, after the tribe of Cyrus the Conqueror, has since been called the Persian Empire. Three great empires were combined by force of arms: (1) Median, built on the ruins of the Assyrian Empire of Nineveh, (2) Lydian Empire of Croesus (Asia Minor), (3) Babylonian (Mesopotamia and Syria). Later, Darius (521-486 B. C.) organized the empire and, by so doing, furnished the basis for still greater empires to come. Alexander the Great (356-323 B. C.) conceived the idea of becoming master of the whole world. His father, Philip of Macedon, had organized and trained an effective army, and the Persians had consolidated many dif-

ferent nations into an inviting empire, capable, in Alexander's mind, of further development and expansion. Macedon and its army were both relatively small, so Alexander changed the old ideas of hegemony to suit conditions. He could not, by arbitrary might, force all men to kneel at his feet, but he conceived the idea of building power by tact, presents and favors, as well as by brute force. "He conceived his mission to be that of a God-sent mediator and harmonizer of all; he led whom he could, the rest, by force, he constrained to join in coöperation toward a common end." He was extremely generous to followers and to those he subjugated; he divided the spoils with great liberality and bought support and fidelity from countrymen, allies, soldiers of fortune, conquered leaders and one-time foes; toward the end of his brief career Alexander's army was a cosmopolitan force, which included but very few Macedonians. "Mixing, as it were, in one great loving-cup the various lives and standards of life and wedlock and habits of life of all the peoples, he taught them to regard the world as their fatherland and his camp as their refuge and citadel, to esteem all good men as their kinsmen and only the evil as strangers." Alexander merged the East and West of the then known world into one Universal Empire. He was an ambitious autocrat, but he was great; selfish, but most generous, for he was long-headed and capitalized virtue to gain his ends. Alexander ruled for thirteen years and died when only thirty-three years old. He accomplished, nevertheless, what has never since been realized, for he was keen enough to see that men can be united by heart and selfish interest

appeal, when they could not possibly be held in subjugation by the sword; he was also tolerant in regard to religion and to men's beliefs and customs. Alexander held his empire until his death without any real setback, because he consistently held to his belief, and, no matter how selfish he was at heart, men beheld in his policy advantage to themselves as well as a reflection of Universal Brotherhood.

All later world empires and attempts at world domination have been by hegemony, but have fallen short of the success of the Macedonian's empire because they have been less tolerant, less generous, more arbitrary, and more bigoted. Alexander was bitterly criticized by the Greeks; they had no sympathy with him and they abhorred his dealings and friendship with barbarians. Alexander succeeded in his ambitions because of the universal, general, or catholic, phase of his plans, strategy and diplomacy. Later, the Romans attempted hegemony and world government, following more along the Persian lines than that of Alexander, but profiting, nevertheless, by much that the Macedonian had taught the world. Benjamin I. Wheeler says, "No single personality, excepting the Carpenter's Son of Nazareth, has done so much to make the world of civilization we live in what it is as Alexander of Macedon."

History has proved that the Greek idea of autonomy and small states is opposed to world growth, harmony, and universal culture. Every attempt to bring unity to the peoples of the world has, however, been through hegemony, never through federation, which is, nevertheless, the only practical plan of the future. Charlemagne (742-814), King of the

Franks and the creator of modern Europe, made Christendom the armed camp of the Church Militant; his empire was no pale reflection of earlier historic types, but an attempt to put the supreme power, both State and Church, in the hands of one man. Charlemagne was not a great soldier; his victories were won by the power of organization; he founded the ecclesiastical state, but religion, taught by physical might, with its observance enforced by the sword, is not conducive to harmony and brotherhood, and no real bond of union existed between the different peoples that acknowledged Charlemagne's authority. The religion of the Prince of Peace appeals to the human soul; its message of brotherhood finds a ready response in the human heart; to preach it with the sword, fire and atrocities is to throw the sublime into hideous ridicule—to burlesque and profane Christ.

The Christian Roman Empire (324 to 1453)—Byzantine—and the Holy Roman Empire of the West, which terminated in 1806 and dates from Charlemagne's coronation in 800, or from the crowning of Otto I, the successful German soldier, by Pope John XII, in 962, were either empires by hegemony and force of arms or not empires at all. It has been well said that the Holy Roman Empire was "neither holy nor Roman, nor imperial." All such empires bearing the name of, or professing allegiance to, Christ were neither Christian nor religious, neither human nor moral. It is a travesty on the religion of the humble Christ to have His professed Church battling for temporal power and His proclaimed representatives on earth Royal Princes, with the pomp, power, avari-

ciousness and despotic egoism of soldier emperors.

Mohammed (567-632), a mystic and a man of most exemplary character during his early life, completely changed his nature when he took the sword in hand to fight, by force of arms, to perpetuate his religious beliefs, and, later, to found a World Empire of Islam.

Jenghiz Khan (1162-1227), Mongol emperor and one of the greatest "conquerors of the world," would never have had the incentive to invade Europe and dominate all peoples if his greetings, sent with presents to Mohammed, the Shah, had been properly considered and traders of his nation protected in their peaceful pursuits. The message delivered by his envoys says, "I send thee greetings; I know thy power and the vast extent of thine empire; I regard thee as my most cherished son. On my part thou must know that I have conquered China and all the Turkish nations north of it; thou knowest that my country is a magazine of warriors, a mine of silver, and that I have no need of other lands. I take it that we have an equal interest in encouraging trade and peaceful intercourse between our subjects." Shortly afterward Jenghiz sent traders into Transoxiana, who were seized and put to death, and Jenghiz was so incensed (1) at the act and (2) at Mohammed's refusal to mete out justice—the Shah beheading the chief of the Mongol envoys sent to request punishment of the murderers—that he put an army in the field, and his wonderful military successes, with hatred of his foul-dealing enemies, developed within him a lust for blood, booty and domination.

Timur, better known as Tamerlane (1336-1405),

the renowned Oriental conqueror, was a Moham-medan and, in early life, a great student of the Koran. He was a great warrior, but, although in early manhood "he exhibited proofs of a tender and sympathetic nature," his early religious training did not prevent him from becoming an avaricious and cruel imperialist; he did not stoop so low, however, as to profess that he was "God inspired" and "fighting to save men's souls." Tamerlane fought Mohammedans as readily as he fought the professors of other religions, but in this respect he resembles the Christians of not only the Dark Ages, but of modern times.

Napoleon (1769-1821) sought to establish a World Empire and unity among all peoples by hegemony, to be attained and held by the sword. The vehicle he used for selfish ends was the frenzied patriotism of the "free" and revolutionary French. Napoleon had no religious sense; to him right was might, God was on the side of the biggest battalion, and the most powerful army would and should subjugate and dominate the world. Napoleon cursed Europe and modern civilization with the military training and conscription plan to raise big armies, still in vogue today, and his initiative in this respect gave immediate fighting power to France that other nations could not cope with until they, too—and particularly the Germans,—followed his lead. Napoleon was an unscrupulous and inhuman militarist, as was Frederick the Great and as Kaiser Wilhelm of Germany is in spirit. Hegemony by military power has never been maintained in the past, and today a more enlightened manhood makes it impossible. Peace can only come

from unity, and unity demands and is federation, coöperation, mutual good-will, interest and helpfulness.

After the Napoleonic Wars, Alexander of Russia attempted to establish hegemony by using a Holy Alliance of sovereigns of Austria, Prussia and Russia "in the name of the Most Holy and Indivisible Trinity" to bolster up "divine-right" kings and perpetuate despotic rule. All the other kings and princes of Europe subscribed to the amazing document except (1) the King of England, who was admittedly hopelessly insane, and a British King, or Regent, could not sign such a declaration without the counter-signature of a minister, which was not forthcoming, and (2) the Sultan of Turkey, who, being a Mohammedan, was outside the pale and, therefore, not invited. The name of Christ and the Trinity in the Holy Alliance—a much-vaunted league to end all wars—became synonymous with a conspiracy against popular liberties. Stripped of all its religious phrasing, the Holy Alliance was an agreement of kings and emperors to act together for their own personal good and fortune; it was "an alliance against the people," a league in which "the sole object is the absurd pretensions of absolute power." Even the fervid religionists of Europe soon learned that an alliance founded on "the sacred precepts of the Gospel" was functioning as an essentially undemocratic and humanly disloyal league for the protection of absolute and despotic monarchies.

Asoka, one of the truly great men of history, reigned as Emperor of India from 264 to 227 B. C. In the ninth year of his reign, inscriptions, still

existent, tell us that "he had invaded Kalinga and had been so deeply impressed by the horrors involved in warfare that he had then given up the desire for conquest and devoted himself to progress by religion." Asoka was a Buddhist, and his religion, as explained in the edicts, is purely ethical and practical, independent alike of theology and ritual. Asoka did what no militarist has ever done: he founded a great empire on ethical persuasion, not by force or coercion expressed in any form whatsoever. He was greater than Alexander, as Christ is greater than Moses, and his spiritual beliefs, proven worthy and feasible by actual demonstration throughout a vast empire, are expressed in the Code of Morals as laid down in the Buddhist Sacred Books for laymen. Köppen has well said, "If a man's fame can be measured by the number of hearts who revere his memory, by the number of lips who have mentioned and still mention him with honor, Asoka is more famous than Charlemagne or Caesar." No Emperor of Christendom or Ruler of Islam is worthy of being mentioned in the same breath with Asoka, and it is significant that the only great ruler of peoples in the western world of history (Europe, Western Asia and Northern Africa) since Christ was born, that resembles him, even to a degree, is the so-called Pagan Emperor of Rome, Marcus Aurelius Antoninus (121-180 A. D.), who was a great man, an earnest philosopher, and a spiritual man, but not a Christian.

As the world has advanced, and cities and states have grown into nations of large geographical area and great population, so have religions grown big,

powerful and more universal. Religions that were tribal and ethnic have become catholic and all-embracing. Judaism, Islam and Christianity have all aimed at becoming universal. Judaism has failed because it sought proselytes instead of converts. Islam has failed because it sought to make subjects rather than converts. Christianity, in theory, has the greatest universal appeal because of its humanity and basic simplicity; its failure is measured by its departure from spirituality. Christ's teachings of love, human brotherhood and the Fatherhood of God cannot be fittingly expressed to believedly inferior peoples by battleships and the power of might, by avaricious trading and unscrupulous mercantile practices, by the Bible in one hand and a dishonest contract, or a rifle, in the other. Islam today holds in its embrace Arabs, a Semitic race, Persians, an Indo-European race, Negroes and Turks, or Turanians. Buddhism, which originated with the Aryan race in India, holds sway over the eastern part of Asia and generally among the Mongolians. Religions have branched beyond the ethnic and are displaying more and more the catholic tendency and trend toward the universal. The hegemony of an organized religion is as impossible, however, as national hegemony. As nations must be federated, so, ultimately, must religions be merged, not, however, by compromise creeds and codified articles of faith, but by simple belief in spiritual essentials. Religion is no religion at all unless it is catholic, i.e., universal, the basic characteristic of which is human brotherly love, tolerance, usefulness and coöperation. As men have developed in their social soli-

darity from the restricted family to the federated nation of many peoples—and, in the United States, of many races and many religions,—so they must continue, by all the laws of progression and evolution, until they are admittedly part of one human family, with the peculiar loyalty to each and all members that family obligations and privileges demand. The only solidarity that is worthy, lasting and loyal, the only solidarity that can ever bring real happiness to mankind, is the solidarity of the human race.

Believed superiority and infallibility, with their resultant exclusiveness and solidarity, may strengthen nationalism and restricted religious faiths, but are opposed to the greater Universal Loyalty—the human spirit, the spirit of God. No nation, and no expressed religion, has ever had a monopoly of truth or of knowledge of God. Self-satisfied Christian nations and churches brand as heathens peoples who are far more spiritual than themselves. The belief that the only approach to God is through the Jewish prophets, including the Christ, is infantile and the egoism of stupid ignorance. Yet such senseless imaginings control not only the lives of individuals, but of nations, churches and races. Samuel Longfellow's verses are apropos and significant:

Light of ages and of nations!
Every race, and every time,
Has received thine inspirations,
Glimpses of thy truth sublime.
Always spirits in rapt vision
Passed the heavenly veil within,
Always hearts bowed in contrition
Found salvation from their sin.

Reason's noble aspiration

Truth in growing clearness saw;

Conscience spoke its condemnation,

Or proclaimed the Eternal law.

While thine inward revelations

Told thy saints their prayers were heard,

Prophets to the guilty nations

Spoke thine everlasting word.

Lord, that word abideth ever;

Revelation is not sealed;

Answering now to our endeavor,

Truth and Right are still revealed.

That which came to ancient sages,

Greek, Barbarian, Roman, Jew,

Written in the soul's deep pages,

Shines today, forever new!

XVII.

UNIVERSAL LOYALTY

(Sixth Part)

EVERY American should be a 100 per cent. American, just as every Britisher should be 100 per cent. British and every Canadian 100 per cent. Canadian. The line between virtue and vice depends on what is meant by a 100 per cent. nationalist. Universal Loyalty decrees when and where the line is drawn, if at all, between loyalty to country and loyalty to humanity, between loyalty to State government and loyalty to God. To be a real 100 per cent. American does not mean one must be a Chauvinist, a Jingoist, a "Yankee braggart," a boastful and intolerant exclusionist, or a believed citizen of God's chosen and superior people inhabiting what is proudly termed "God's own country." Such so-called 100 per cent. Americanism is nauseating, mere stupid bluster and the product of crass ignorance. It has been said that there are "Professional Americans," just as there are professional agitators in other fields; sometimes such Americans capitalize their patriotism and form national organizations, making the most of every incident that seems to suggest ill-feeling, suspicion, or enmity on the part of foreigners, a hyphenated nationalism, or a prejudiced foreign-mania on the part of American citizens; foreign-phobia, and every expression of enmity to other nations, is considered

patriotic, but friendship for any country—not to mention admiration—is not only *tabu*, but is branded as active and vicious disloyalty. Words and acts of liberal-minded fellow-citizens are misconstrued and contorted to permit and seemingly justify, to superficial minds, the charge of socialist or anarchist, pacifist or flaccid cosmopolite against those who have had the courage to look facts in the face, ignore social hysteria and authoritative propaganda, and who have simply pointed out to their fellows existing injustice and threatening danger.

The average 100 per cent. Nationalist is invariably the victim of fanatical illiberalism. He is not so much interested in liberty as in jamming his own bigoted and stupidly restricted interpretation of the universe, the world and man down every one's throat. Liberty in the United States is more or less retrospective; it is no longer a great, living force. It has lately become unpatriotic to remain an individual rather than become a docile, standardized "100 per center." The right to one's inner beliefs, which is the right to religion and expression of spirit, is vastly more important than the right to free speech. A real man and a loyal citizen will strive for that maximum of liberty that is achieved in a civilized society only by a sensitive balance of rights, based on mutual forbearance, and by that tolerance which is merely a decent respect for the convictions of others. Patriots of soul, heart and mind are weary of the religious and political cant, bigotry and pettiness of present-day nationalism.

Some of our self-proclaimed 100 per cent. Americans consider that real Americanism is expressed by hatred of Roman Catholics, Jews and

Negroes. After stirring up strife within our national borders, some of our 100 per cent. Americans promote discord and enmity by proclaiming their distrust and hatred of all foreigners. Such Americans imagine and boast of a monopoly of all the wisdom, the virtue and the quality in the world, and the more abysmal their ignorance of other peoples and other lands, the more conceited, self-satisfied, and believedly superior they are. To such Americans and to similar nationalists—who are to be found in other countries, for the evil is by no means peculiar to the United States—all citizens of other nations are barbarians, and the spirit of the word today is as potent and denunciatory, and stigmatizes with as much infamy and contempt, as in the days of Greek and Roman world supremacy. Rabid 100 per cent. nationalists are void of Universal Loyalty, with its spirit of a common humanity. They portray in modern life, and in an age of supposed civilization and unequalled culture, all the narrow, bigoted and frenzied prejudices of the Israelites of old, who differentiated so strongly and intolerantly between the neighbor (fellow-citizen) and the stranger (foreigner). This same inhuman, unchristian and disloyal spirit was shown by the Christian Crusaders under the influence of the Church of Rome; it is expressed today most conspicuously and diabolically by the Turks, but the evil in these times is not confined to the Moslems; what we call Christianity still reeks with it to its detriment and the sorrow of all spiritual-minded people.

One of the most unpardonable shortcomings of the 100 per cent. American is his failure to appre-

ciate an American's responsibility and obligation to other nations. If the history of America proves anything, it indicates that we, as a country and as a people, have been favored by destiny. Ours is a new land of promise and of opportunity. Only the Indian, with whom we have played false, is the true American; the rest of us are the human units of an Imperialism that for one or, at most, but a few generations have occupied land originally acquired by force or trickery, and, ignoring the truth of all the past, we arrogantly boast of our inheritance, forgetting that if our possession is sanctioned by God, we can only pay the price by devoting our energies and resources to the service of mankind.

Our attitude toward the immigrant humbly trying to earn a living in the United States, and eagerly desirous of becoming a citizen, is usually insulting and humiliating. Without the immigrant it would be utterly impossible to carry on our industries, and yet he is often exploited, cheated and degraded by a "100 per cent. Americanism" that is notoriously short-sighted, grossly ignorant and inhumanly disloyal. An immigrant of one or two generations removed, maligning and claiming superiority to an immigrant of today, is ludicrous and droll. Such Americans can have no sense of humor. Immigrants have made America all that she now is. The brains and world-moving forces of our land have been supplied by immigrants—by peoples of all classes coming from other countries, and the greatest geniuses and leaders of thought and progress in letters, industry and commerce have come from the homes of the poor. The steerage of transatlantic steamships and of the older sail-

ing packets has been of far more importance to the well-being and ultimate destiny of the United States than the more famous Mayflower—but all foreigners reaching American shores, whether in 1620 and earlier or within the last generation or decade, if they have settled here, are immigrants and all have contributed to the growth of a new nation, a strange and unprecedented mixture of peoples.

Neither the General Society of Mayflower Descendants nor the Sons or Daughters of the American Revolution are blue-blood Social Registers or an aristocracy of the United States. The voyagers on the Mayflower and on similar vessels making the transatlantic trip in the seventeenth and eighteenth centuries were ordinary emigrants. The worthy passengers on the 180-ton leaky old Mayflower, which sailed for Virginia, but was thrown upon the shores of Massachusetts by adverse currents and bad seamanship, were average people—bricklayers, tailors, cordwainers, blacksmiths, wheelwrights, weavers, printers, etc., men used to toil and hardships. They were separatists from the Church of England, and some of them had fled to Amsterdam in 1608 to escape arrest and had lived in the slums and worked as wool-carders in thickly populated Leyden for many years. The lure of the New World was to them economic as well as religious; the vast sparsely-populated lands, the possibility of big revenues from tobacco planting in Virginia, as well as freedom to worship as they thought proper, caused them to embark, not as Pilgrims, but as emigrants. The early settlers in New England were average people, worthy and estimable,

but no more so than the average emigrants reaching these shores before the Revolution or before the Great War. The only real aristocracy in the United States, or in any other land, is that of brains and soul culture. The upper stratum of society is made up of neither family nor money, but of genius and spiritual, world-moving power. The leaders of thought and the real leaders of men to greater usefulness and greater happiness are loyal men—spiritual aristocrats.

The slogan "America for Americans" may be patriotic and appeal to a large number of native Americans, but it is apt to encourage and express a misdirected and unfair, as well as intense and bigoted, nationalistic feeling, which operates in opposition to the spirit and demands of human and universal loyalty. Such a patriotic mental attitude has recently led to the rapid growth of a secret organization of exclusive and restricted solidarity and to a new immigration policy. "America for Americans" is undoubtedly an excellent patriotic slogan, but what does it really mean? "America for the original American Indians"? "America for Mayflower Descendants"? "America for the Sons and Daughters of the Revolution"? "America for native-born Americans"? "America for Americans born in America of Anglo-Saxon parents"? "America for native-born Americans of the Nordic, Sub-Nordic and Nord-Occidental races"? or "America for what bigots term American-born white men" (with white men meaning almost anything that intolerant prejudice decrees)? The serious manner in which the slogan "America for Americans" is considered in the United States

makes one doubt our much-vaunted national sense of humor. The line between self-satisfied, exclusive Americans and outlanders is placed by egoists at a division which takes them individually within the fold and deprives the many of a similar privilege. It is the old story—nationalistic and religious—based on an absurd sense of superiority that separates, in the egoistic mind, the sheep from the goats, the elect from the damned. We have now degenerated to the plane where some hooded advocates of Americanism consider only Protestant Christians of the Caucasian race as white men and the nation's elect.

A man who dons a mask not only imperils his Americanism but substantially repudiates the true spirit of democracy. The mask is not only cowardly but is positively antagonistic to justice, to humanity—to loyalty. No man should be judged by his color or his creed, but by his character, his service, his loyalty to his fellows, to the common human spirit surging through the world, and to the spiritual ideal—God. No organization which breeds or fosters ill-will, prejudice and hate, or that instils in certain human groups an artificial and fictitious sense of superiority, can flourish in an atmosphere of democracy. Men who practice nefarious schemes and subtly operate with bigoted or fanatical egoism against community justice, state law and human good-will are disloyal, and their boasted cause, after a brief period of exploitation, must disappear—the handwriting is on the wall.

Merit and virtue, wisdom and vigor are not peculiarly American. Neither vision, brain power

and world leadership, on the one hand, nor square, upright and straightforward conduct, on the other, is monopolized by Americans—far from it. There are geniuses and admirable characters in every civilized land, and eminent world citizens in every progressive country. America's contribution to science and its associated materialistic advancement has been great, but it is doubtful if America has contributed any perceptible amount to the world's knowledge of the spiritual life and of the human soul; many a so-called backward nation has been far more potent in this respect.

So long as 100 per cent. nationalists exist in any land it is necessary for every people to guard themselves against the trickery of professional patriots of both their own country and of other lands. A real patriot loves his country and his fellow-citizens, but he also loves the fatherland of mankind. A good American's interest, love and obligation do not end with America; it is neither the Alpha nor the Omega of loyalty. Every man's first collective, or social, loyalty is to home and family, then community, state and nation. His patriotism is the source of his humanism, and he craves—not imperialistically, however—that all men, his brothers, may have the freedom and light which he enjoys, i.e., if they want it, and that all mankind may come into oneness with God and fellowship with each other through the universal spirit that dwells in the souls of all men.

As the individual has need of the State and the State of the individual, so the world, and the universe, has need of every distinctive nation, state, people and race, and every people, with either state

or religious solidarity, has need of the world and the greater whole. What Victor Hugo said of France is applicable to every nation and people on earth—"France, the universe has need that thou live; thou art needed by mankind." The National Loyalty of France believes this and lives this; the National Loyalty of any other virile country, large or small, affirms this of itself. Universal Loyalty believes and declares this of one's own country and of all other countries; of one's own religion and of all other religions, and it unites in a common, sympathetic and coöperative brotherhood all peoples, all nations, all races, all religions. Differences are mellowed, but not eradicated; beliefs are not leveled, but although the world sees many branches and enjoys the fruit that the several branches bring forth, the roots are one and the same. This Universal Loyalty acknowledges and demands worship of the one God, conformity to the one law and whole-hearted fellowship between the members of the one great family of human beings.

Marcus Aurelius (121-180), the Stoic philosopher and Emperor of Rome, was an unquestioned patriot, but loyal in the spiritual and universal sense. His *Meditations* will never grow old, because he deals with simple basic principles and asserts no dogma. Aurelius was a Roman, and his loyalty to Rome was predominant in all his thoughts, words and acts. Renan has called his fragmentary writings "the most human of all books," and J. S. Mill declares in his *Unity of Religion* that they are almost equal in ethical elevation to Christ's Sermon on the Mount. Aurelius was neither a bigoted provincial nor a flaccid cos-

mopolite. "Every moment," he wrote, "think steadily as a Roman *and as a man*; do what thou hast in hand with perfect and simple dignity and feeling of affection and freedom and justice; and give thyself relief from all other thoughts." Think and act as a Roman and as a man—a human being; not as a nationalist only, but as a citizen of one's country and co-jointly as a brother of one's fellows and a son of God. "Men exist for the sake of one another; teach them then or bear with them." He does not say that Romans exist for each other, but men—all men, and he further admonishes mankind, i.e., Romans and foreigners, or barbarians alike, to "live with the gods, and he does live with the gods who constantly shows to them that his own soul is satisfied with that which is assigned to him." This is not satisfaction with what one does, but satisfaction with God's gifts of parents, country and setting, and with one's individual inherent powers and talents. Epictetus (60-120), the philosopher slave, had the same general thought when he said, "For this is your business to act well the character assigned you." Man is not responsible for where and in what circumstances he was born, nor for what he has, but for what he does with what he has, for how he plays his part in the play and his hand in the game of life.

At times nations "close their frontiers" and do not permit emigration; other nations restrict immigration, so the free movement of human beings over the face of the earth is not possible, because of national restrictions inspired by believed selfish interest. Geographical boundaries have always been a pronounced social irritant, but the evil is grad-

ually becoming less as nations and empires become vaster and more interrelated. Custom-house officers, plunging through and disorganizing baggage, and immigration inspectors, with their laws of restriction, convince all travelers that universality is still a long way off. Barring the national gates to immigrants leads to discord and combativeness; closing the frontier to prevent emigration has never been made effective since the days of Pharaoh's failure, although all governments have tried it at some time or other. It is man's inherent right to live on the earth and to move freely to any part of it that is inhabitable. A great part of the civilization and culture of the times, with the comforts enjoyed by mankind, can be directly attributed to the tendency of some human beings to travel and change their abode. America is a continent of immigrants, and the virility of the United States nation is because of this fact—not in spite of it.

Every individual is free to change his country—in times of peace; expatriation, or the right of renouncing one country for another, is an inalienable right of man and is demanded in the Bill of Rights of every democratic nation. In times of war, however, men's rights are roughly interfered with and set at naught. A nation becomes a militaristic machine, the individual a mere serf, and the physical well-being of the nation is given priority to every phase of individual welfare and spiritual "right." At war, a claimed democracy becomes as despotic as an autocratic militaristic monarchy. War defies force, and force always ignores individual human rights and crucifies freedom. A militaristic

democracy is impossible; a democracy is government of men by popular citizen majorities; an army is government of men—usually conscripted by organized power—by autocrats. Democracy demands justice; militarism is discipline, i.e., government by might and fear.

The United States would not be the great nation it is today were it not for expatriation and naturalization. It has encouraged its immigrants to renounce their allegiance to the country of their birth or to any foreign power of which they had been subject, and pledge their loyalty to the land of their adoption. This is right and proper for the nation; a maintained resident should be a citizen; a man benefiting by a country's protection should be part of the country and whole-heartedly and most loyally serve the nation that serves and benefits him. Universal Loyalty demands freedom for the individual to go and come, to join and separate, to change country or religion, and this without discriminating and prejudicial laws, physical restraint and mental harassment.

A resident, as well as a citizen, must be a conformist, however, and if a man is not willing to obey the laws of a land backed up by popular opinion, he should change his country and seek a land where he can live loyally, or he may find himself in jail. To work for reform, for improvement, for advancement, and for true freedom is right and proper, but to function as an obstructionist and disorganizer, an anarchist or a communist, a builder of cliques, blocs, classes, or sects, with all their associated prejudices of restriction and exclusiveness, is all wrong. Many soap-box denouncers of the

United States should leave, and that quickly, a country that seems so hateful to them. Universal Loyalty will never be attained by cancerous spoliation of the vitals of nations, but by the merging in spirit of purified and humanized nations composed of free and liberty-giving, as well as liberty-seeking, men.

Universal Loyalty is the loyalty of each to all, of parts to the whole, and if this is attained there must necessarily result the loyalty of part to parts, of one to many, and of the all to the part and to the individual one. Universal Loyalty cannot be realized by further segregation and attempted isolation, or by increasing the number of separate units, each with its peculiar restrictive solidarity. Man, to develop, progress and attain to the practical realization of the Spirit of Loyalty, must, first of all, be a distinctive, free individual, coöperatively-minded, and enjoy the reacting benefits of coöperation with his fellows; he must be loyal to and enjoy the benefits of home, community and state solidarity; these loyalties are, to a great degree, geographical—the obligations and responsibilities of a man to his family, kind and race. Such loyalties are prime, and expand to the Universal under law; to mix and confuse these fundamental and generally developing, widening and embracing loyalties with secondary and restricting loyalties of parts, phases, prejudices and opinions is disastrous. Religious faiths, political parties and certain business, labor, and economic associations may be worthy, if formulated in a spirit of helpfulness, with proper subordination to the greater human and Universal Loyalty; restricted solidarity, with

respect to any such religious creed, dogma, or limited faith, any political party, class, race, sex and restricted interest, is antagonistic, however, to the development and expression of Universal Loyalty. Such loyalties, with their limitations and exclusiveness, invite the formation of competitive and combative organizations, which, in turn, demand a restricted solidarity. Secret societies that seek to impose their will on those outside their ranks are peculiarly vicious, but the exclusive solidarity of certain religious sects and races has been responsible in the past for the formation of competitive organizations, all of which are essentially disloyal in the universal and truly religious sense.

Universal Loyalty is loyalty to God and to humanity; it is not loyalty to man's opinions, but to spirit, and all loyalties, assumed and expressed, that are not general and universal, but only restricted, partial and specific, should be progressive and unfolding as wisdom is acquired by mind and absorbed by soul. If one is, say, a Methodist, one should be a good Methodist, but not a restricted Methodist, preaching solidarity of Methodism and building a barricade around what is merely an opinion on a matter that is of little, if any, importance. Methodism is merely a part of the Christian Evangelical religion; Christian Protestantism is greater than Methodism, and the Christian religion is greater than Protestantism or Catholicism; the spiritual, philosophical teaching of Christ is greater than any church that seeks or pretends to follow Him, and God, the ultimate of divine truth, is greater than Christ, who was merely "the Son of

God," a part of God, sharing in the divine love and grace with other teachers of men who have revealed God in part to humanity.

Buddha, Confucius, Zoroaster, Moses, Christ, Mohammed, and other great and gifted leaders of spiritual thought have all proclaimed and worshipped the same God. There have been many conceptions of God, but one Omnipotent Deity; many lesser gods, but one Supreme God. The Zeus of the Greeks, the Jupiter of the Romans, Yahweh of the Israelites, Indra of the Hindu Vedas, Ormazd (Ahura-Mazda) of the Zend Avesta, Ammon, the Great God and Absolute Spirit of the Egyptians, Odin of the old Teutonic and Scandinavian peoples, Allah of the Moslems, and Jehovah of the Christians are one and the same God. Christ, in the spiritual hierarchy, is one, but God is all; the religion of Christianity is one, but the Universal Religion of Loyalty is all.

All religions have the soul of truth and none of them has a monopoly of truth. The moment a religion lays claim to exclusive truth, it loses its claim to universality. Any religion that can be thoroughly expressed by words, i.e., by dogmas, creeds and articles of faith, is partial and incomplete, and all such codes bear the relation to real spirit that the material body does to the soul. "Creeds are the prisons of faith and the symbols of battle." When men can explain the mind and attributes of God and describe the great universal plan which affects all life, they are gods and there is no further need of religion.

Religion is, of all things, universal and eternal; it is a way to look at life direct and remote, of the

present and of the future. Religion is spirit-contact, spirit-vision, spirit-unity and understanding of spirit, and this in relation to life and the universe. Philosophy is the searching for and the love of wisdom and truth. Philosophy is not antagonistic to religion, it leads to it. Philosophy seeks comprehension and unity in all things. Religion is not opposed to science, for science is a product of philosophy. Religion is not antipathetic to reason, but encourages it, and is itself developed by the pure reason of the honest-seeking and unbiased human mind. Churches, creeds, dogmas and articles of faith denounce human doubt and skepticism; religion may encourage criticism, unbelief, and a refusal to accept prescribed forms and codes. Tennyson said, "There is more faith in honest doubt than in a casual conformity to a conventional creed," and Carlyle remarked that "the religion of a man is not the creed he professes." Churches may be intolerant, self-satisfied and professedly infallible; religion is tolerant, understanding, sympathetic, hopeful and yearning, dissatisfied of attainment and permeated with "a divine discontent," which, with love expressed by a life of action, collectively make for and merge into loyalty. "God will forgive us our skepticism sooner than our inquisitions"—our sloth and lethargy.

Religion is no abstract thing; it is life itself. Scrougall defined it three centuries ago as "the life of God in the soul of man." A man's religion is his life. Christ did not talk of religion; He used the word *life*. Religion is not an investment for future benefit; it is not safety and security, it is service; it is not only aspiration, it is action; it is

a predominating motive and trend of life in harmony with universal law and reason—the will of God. J. F. Newton has well said, “By a religious man we mean one who is aware, dimly or clearly, that his life is one with a vast *kindred life* in whose near-neighborliness and far-friendliness he and all men are united to fulfil their duty and destiny.”

The Universal Religion of Loyalty is spiritual harmony of man with God; it exists to a degree and is evident, in some measure or other, in all human lives, without regard to race, color, or expressed religious belief. This religion is beyond code or creed, beyond dogma or articles of faith; its virtue lies in its basic simplicity and in its spiritual unity and potency. It is the religion that all great teachers and philosophers, including Christ, have taught, more or less effectively, in the language of the times to the people whom they sought to help and serve in the peculiar geographical setting in which God placed them.

Universal Loyalty demands unity and concord among nations, races and churches. Religion is one, humanity is one. Churches, religious faiths, beliefs and sects are many. Races are many, and nations are and must continue to be many because of heredity (color, physical properties, temperament, etc.) and geographical setting. Sectarianism and nationalism placed beyond universalism is the same as considering a part greater than the whole. The parts are important, but the whole is far greater; the whole, however, is made up of the parts, and the various parts in cohesion are needed to complete the whole. The evils of sectarianism and of exclusive religions are the same as the evils

of nationalism, which, because of their erroneous placing in the sum total of things affecting humanity and humanity's God, have been considered prime, instead of secondary, and have been worshipped as a Deity, instead of being used with their splendid power and equipment as a servant of man. The excessive relativity accorded nationalism has bred oppression, intolerance, economic strife and mad ambition, with senseless wars and their resultant misery. Nationalism, under just restraint, is a splendid, worthy and healthful sentiment, being a phase of loyalty that no real man can ignore, but when it becomes a bigoted conviction of superiority, of exclusive inheritance and of fervid prepossession, culminating in the blatant belief that everything national is good and everything foreign is evil, it is a hindrance to civilization, culture, religion, and the expression of God's will on earth.

A great American poet—Walt Whitman—during the period of our deplorable Civil War, sensed in the future, and prophesied not only a united country of many contentious states, but a harmonious war-freed world united in common brotherhood:

I see not America only—I see not only Liberty's nation,
but other nations preparing;
I see tremendous entrances and exits—I see new combinations
—I see the solidarity of races;
I see that force advancing with irresistible power on the
world's stage;
(Have the old forces, the old wars, played their parts? are
the acts suitable to them closed?)
I see Freedom, completely armed, and victorious, and very
haughty, with Law on one side and Peace on the other,
A stupendous Trio, all issuing forth against the idea of caste;

—What historic dénouements are these we so rapidly approach?

I see men marching and counter-marching by swift millions;
I see the frontiers and boundaries of the old aristocracies broken;

I see the landmarks of European kings removed;

I see this day the People beginning their landmarks (all others give way);

—What whispers are these, O lands, running ahead of you,
passing under the seas?

Are all nations communing? is there going to be but one heart to the globe?

Is humanity forming, en masse?—for lo! tyrants tremble,
crowns grow dim;

The earth, restive, confronts a new era.

The perform'd America and Europe grow dim, retiring in shadow behind me,

The unperform'd, more gigantic than ever, advance, advance upon me.

Index

	PAGE
Abbott, Lyman, on Religion.....	73
—Quoted	121
Abou-ben-Adhem, Loyalty to Man.....	105
Action	66-67
Aeneas, Model of Filial Loyalty.....	167-168
Agnostic, Defined.....	85
Alexander's Policy of Brotherhood.....	519-521
Allegiance	2
Ambition	51-68
"America for Americans".....	535
Antigone, Filial Loyalty.....	168
—Sisterly Loyalty.....	237-238
Aristides, on National Loyalty.....	350-352
Arnold, Matthew, Poem on Courage.....	43
Asceticism	146
Aspirations, <i>see also</i> Ambition.....	16, 40
Athenian Oath.....	283
Attainment	45
Autocracy	235
Babylonian Custom Law.....	164, 197
Beaconsfield, Lord (Benjamin Disraeli).....	56-58
Beethoven, Ludwig von, Victim of Disloyalty.....	215
Book, Power of the.....	421-423
"Both Sides of a Shield," Story.....	313-314
Boulanger, General, Jingo Patriot.....	324-325
Brotherhood	279, 458
"Brotherhoods"	440-441
Brotherliness	243
Bruno, Giordano, His Loyalty.....	154
Buddha	145-146
Burke, Edmund, Quoted on Patriotism.....	297-300
Burr, Aaron, His National Loyalty.....	399-402
Calas, Jean, Victim of Disloyalty.....	374-375
Carton, Sydney.....	264
Castlereagh, Lord, His National Loyalty.....	392-394
Caucasian Ethics.....	188
Cause and Effect.....	36

	PAGE
Child, Culture.....	213-214
—Discipline	210, 223
—Loyalty of.....	158-177
—Loyalty to.....	204-226
Choate, Rufus, on National Loyalty.....	295
Christian Church.....	451
Christianity	77, 107
Cicero, Referred to.....	258-262, 356-358
Citizenship	272
Clannishness	244
Class Consciousness.....	302
Clay, Henry.....	295
Cleanthes, Filial Loyalty.....	168
Commandments of Moses.....	196
Confucius, Quoted.....	158-161, 166, 223-225, 234
Connubial Loyalty.....	179
Conscription	413-416, 428
Country, "Right or Wrong".....	281-283
Courage	137
Cox, Kenyon, Poem.....	59
Curtius, Marcus.....	155
Damon, Loyalty of.....	255-256
Dante	150-151
Decatur, "Our Country, Right or Wrong".....	281-283
Declaration of Rights, French.....	276-277
Democracy.....	286, 291, 350, 439, 507
Devotion	4
Discipline	223
Disloyalty, Defined.....	6-7
—Five Properties Indicating.....	167
Disraeli, Benjamin (Lord Beaconsfield).....	56-58
"Divina Commedia".....	21
Double Standard.....	192
Dreamers	51
Dreyfus, Alfred, Victim of Disloyalty.....	404-408
Duty	13-14
Education	164, 359
Egyptian Family Loyalty.....	163
Envy	142
Epictetus, on Friendship.....	232, 263
Equality	292
—Fallacies	120-121
—Of Sex.....	181

	PAGE
Ethics	10-11
Eugenics	212-213
Family Loyalty	227-246
Fanaticism	113
Fascism	507-510
Fatherland, Meaning	454
Favoritism, Family	240
Fealty	3
Fichte, His Universal Loyalty	322-323
Fidelity	2
Foreign Possessions	497-498
Fortune, Defined	432
Freedom, <i>see also</i> Liberty	299
Frietchie, Barbara	315
Friendship	247-266
—Essay on, Cicero	259-261
Genius	206
German Nationalism	323
—Patriotism	281, 285-288
Golden Rule	265
Goodness	122
Government by Governed	288
Grattan, Henry, Universal Patriot	337-339
Greatness	41
Greek Mythology, Referred to	183-185, 208
Greek States	512
Happiness	292
Hastings, Warren, His National Loyalty	389-390
Hell vs. Negativeness	23
Heredity	204
Holy Alliance	525
Homage	3
Horace, Loyalty to Father	169-170
—Pact of Friendship	256-257
Hospitality	417-420
Hugo, Victor	63-65
Huss, John, Victim of Disloyalty	366-367
Ideals	16, 116
Ignorance in Religion	80
Illegitimacy	210
Imagination	41
Immigrant in America	533
Immigration, Restriction of	540

	PAGE
Imperialism	328
Individuality.....	48, 113-119, 206, 275
—Encouragement of.....	209
Infidelity among the Greeks.....	198
Influence of Woman over Man.....	199-203
Inheritance.....	204, 239, 245
Intellectuals	484
Intelligence	359
International Law.....	289
Intolerance.....	164, 456, 460-462
Israelites, Ideas of Morality.....	188-190
Jacks, L. P., on Loyalty.....	4
Japanese Ethics.....	162
Jealousy in Families.....	227
Jesuit Martyrdom.....	34-35
Jesus Christ.....	77
Jingoism.....	324-325, 327, 334-335
Joan of Arc.....	364-366
Jovian, Emperor.....	130
Justice	37
Karma, Buddhist Doctrine of.....	37
Law	289
League of Nations.....	496
Lear, King, Typifying Filial Loyalty and Disloyalty.....	177-178
Legitimacy	211-212
Liberty.....	275, 290
Lincoln, Abraham.....	62-63
Loyalty, Defined.....	1-15
—As a Religion.....	93
—Its Evolution.....	1
—Synonyms	2-4
—To Loyalty.....	434
Man, Power of.....	180
—Rights of.....	483
Mankind, Love of.....	268
—Loyalty of and to.....	433
Marriage, Loyalty.....	179
Martyrdom, as Cowardly.....	31
—Jesuit Zeal for.....	34
—Of John Rogers.....	33
Martyrs, Lamps of Loyalty.....	150-157
Marvell, Andrew.....	352-353
Mazzini, Giuseppe, National Patriot.....	386-388

	PAGE
Medici, Lorenzo de, Filial Loyalty.....	173
Men, Loyal.....	97
Mencius, on Disloyalty.....	167
Mercier, Cardinal.....	319
Michael Angelo.....	172
Milton, John, Daughter's Disloyalty.....	171
Misrepresentations	133
Mizpah	217
Mob Spirit.....	375
Mohammed.....	7, 25, 77
Monogamy, in Greece.....	197
—Of the Hebrews.....	192
Morality	10-11
More, Sir Thomas, His Loyalty.....	371-373
Nationalism	270
National Loyalty.....	267
Naturalization	541
"Natural Rights".....	274
Old Testament Immorality.....	193-196
"One Hundred Per Cent. Americans".....	530
Oriental Filial Piety.....	159
Pacifism	283
Paine, Thomas, Controversy with Burke.....	298
—Referred to.....	397-399
"Paradise Lost".....	8
Parental Love.....	204
Parliament of Religions.....	88
Partiality	223
Party Loyalty.....	297
Patriotism.....	267, 332, 487-490
—German	281
Political Parties.....	297
Politics	296
Polygamy of the Hebrews.....	189, 190-192
Prayer	27
Procrastination	26
Progeny, Loyalty to.....	204
Property, Division of.....	242-245
Punishment of Children.....	210
Purpose	44
Pythias, Loyalty of.....	255-256
Race Suicide.....	424-425
Rectitude, Japanese Code of.....	4

	PAGE
Religion	69, 486
—Inconsistencies of	318
—Of Loyalty.....	93, 455
Religions, and Democracy.....	320
—Growth of.....	526
—National	317
—World's Parliament of.....	88
Religious Differences.....	88
Revolution	446
Revolutionary War.....	304
Riches	58
Rights of Man.....	274, 483
Rogers, John, Referred to.....	33
Royce, Josiah, Quoted.....	110-111, 119
Ruskin, John, Lacking Filial Loyalty.....	173-175
Ruth and Naomi.....	234
Sacrifice, Religious.....	216
Saladin, Example of Great Loyalty.....	230-231
Savonarola	367-370
Scanderbeg	309
Sects	88
Self-advancement	140
—Depreciation	126
—Esteem	118
—Knowledge	124
—Love	125
—Sacrifice	143
Selfishness	114, 139
Service.....	31, 117, 128, 435, 468
Sex Equality.....	181
Shintoism	5-6
Single Standard.....	192
Socrates.....	238, 335
Soul	146
Spinoza	136
Standards of Morality.....	192
Star Gazer.....	51
Star Symbolizing an Ideal.....	40
State, Infallibility of.....	361
—Loyalty of.....	341
—Relation to the Individual.....	517-519
Stoicism, Roman.....	221
Strindberg, August, Disloyalty to Mother.....	175-177

	PAGE
Suffrage	181
Superstition in Religion.....	84
Sword, Power of.....	421-423
Talents in Children.....	214
Themistocles, Victim of Disloyalty.....	353-354
Theology	71
Thompson, Benjamin, Loyalty to King.....	308-309
Tolerance, <i>see also</i> Intolerance.....	438
Treachery	254
Trustworthiness	3
Tsang, Tsze, Quoted.....	159
Unity	295
Universalism	442
Unselfishness	114
Virtue, Defined.....	10-12, 141
Vision	24
Visionaries	51
War.....	385, 427, 493
Washington, George.....	307-308
Weaknesses	131
Wealth	58
Wives, Devoted.....	183
Woman's Influence over Man.....	199-203
Women, Chinese	198
—Egyptian	196
—Grecian	198
—Hebrew	189
Work.....	47, 123, 148
World Court.....	497
World's Parliament of Religions—1893.....	88
Youth	41

1940

